

1.

THE  
CASE  
STATED,

Between the  
CHURCH of *ROME*  
AND THE  
CHURCH of *ENGLAND*.

Wherein is Shewed,

That the *Doubt*, and the *Danger* is in the For-  
mer, and the *Certainty* and *Safety* in the  
Latter *Communion*.

*by Chas Leslie*

For their Rock is not as our Rock, even our  
*Enemies* themselves being *Judges*. Deut.  
xxxii. 31.

The Fifth Edition.

L O N D O N:

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THE  
CAPS  
STATED

CHURCH OF ENGLAND



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A  
CONVERSATION

Betwixt an

*English Roman Catholick Nobleman,*

AND A

GENTLEMAN

His FRIEND of the

Church of *ENGLAND.*

*Lord.* **I**T is hard, that by your late Act of Parliament, I must either lose my Estate, or change my Religion.

*Gentleman.* I think your Lordship ought not to lose your Estate, till you have first considered how far your Conscience will allow you to Conform to what is required of you.

*L.* If I thought I could save my Soul in the Church of *England*, I would think my self oblig'd to preserve my Right and my Posterity.

A 4

G. Pray,



G. Pray, My Lord, what is there in the Communion of the Church of *England* should make you think your Soul in any Danger? Would ther be any Hazard of your Soul, if ther were no Invocation of *Saints*, that are Dead, in the Publick Offices of the Church: No Pictures, or Images of *God*, to be seen there: No *Elevation* of the *Host*, which was but of late Years brought into the Church: No Prayers for Souls out of *Purgatory*: If the Publick Prayers were in the *vulgar Tongue*: And if the *Sacrament* were given in *both Kinds*? For these are all the Differences you will find betwixt your *Publick Offices* and ours.

L. But I must keep in the Communion of the Church, else I think I cannot save my Soul.

G. Your Lordship means in the Communion of the Church of *Rome*.

[1] L. Yes, for she is the *Mother Church*, and Center of *Unity* to all other Churches, in-somuch, that who are not of her Communion, are out of the Pale of the *Catholick Church*.

G. My Lord, it is certain, that *Jerusalem* was the *Mother Church*, where *Christ* first planted the Gospel, Commanded that it should be thence propagated to all other Nations, as he himself said, *Beginning at Jerusalem*, Luke xxiv. 47. And till after the Vision of the Sheet to St. *Peter*, Acts x. No *Gentile* was admitted, as it is said, Acts xi. 19. *They travelled ——— Preaching the word to none but unto the Jews only.* So that the *Jewish Christian Church* was the only Church for some time, and she it was, who Converted the  
Gentile

*Gentile Nations*, and therefore was the *Mother Church* to them all.

And *Rome* was not the first *Gentile Church*; for the *Disciples* were called *Christians* first in *Antioch*, *Acts* xi. 26. And the *Greek Church* was before the *Latin*; the *New Testament* was wrote in *Greek* for their Use, therefore the *Greek Church* could not be the *Daughter* of the *Latin Church*, which was born after her.

(2.) *L.* But *St. Peter* having been *Bishop* of *Rome*, and *Christ* having *Constituted* him to be the *Head* of the *Catholick Church* throughout the whole *World*, the same must descend to his *Successors* the *Bishops* of *Rome*.

*G.* This will not make her the *Mother Church*. You may call her *Supreme*, *Absolute*, *Universal*, or what you please, any thing but the *Mother Church*, to which it is impossible she should have any *Title*.

In the *Conversion* of the *Gentiles* to *Christianity* one *Man* and one *Nation*, must receive the *Faith* before another, they were not all *Converted* on a *Day*. And as when one *Man* *Converts* another, so it is of *Churches* and *Nations*, it gives the one no *Superiority* over the other, except that of *Gratitude* and *Esteem*, but nothing of *Authority*.

But whatever the *Priviledge* of the *Mother Church* may be, if it can be *Translated* from the *Mother* to the *Daughter*, from one *Church* to another, from *Jerusalem* to *Antioch*, and thence to *Rome*, as you must be obliged to say; then it may be *Translated* from *Rome* also to some other



other Church, unless some positive Command of Christ can be produced, first to fix it at Rome, and then a Promise, that it shall never thence be removed. But the Church of Rome is not once named in all the New Testament, unless she is meant by the Church at Babylon, 1 Pet. v. 13. Nor is ther any Promise whatsoever made to her, or any the least Intimation of her being the Head of the Churches, the Standard and Center of Unity to them all. Strange! if that be the *Summa rei Christianae*, as Bellarmin calls it, (in the Preface to his Book *de Romano Pontifice*) the *Summ and Foundation of the Christian Religion*.

And as silent are the Scriptures concerning the supposed Universal Supremacy of St. Peter, or that he ever was at Rome, or Bishop of Rome. Some after Writers have mentioed it; but that is far from such an Universal Tradition as is sufficient for the mighty Superstructure which is raised upon it. But let it be granted it signifies nothing, because all is founded upon some Words said to St. Peter, such as, *Thou art Peter — Feed my Sheep — &c.* Which cannot be strained to such an Universal Supremacy as the Popes have claimed, nor were so understood in the Primitive Church. For which I refer your Lordship to a Book, I know you value, and favoured me with the Perusal of it, the learned Monsieur du Pin, his *Traité de la Puissance Ecclesiastique & Temporelle*. Printed at Paris, 1707. where p. 495. to p. 501. and p. 754. to p. 765. you will find all these Texts urged for the Supremacy of St. Peter, answered in the same manner as is done by the Protestant Writers, and

and it is shewed how very Foreign they are from the Purpose intended.

And that the Rock upon which *Matth. xvi. 18.* Christ said, He, would build His Church was not Peter, but the Faith which Peter then Confessed, your Lordship may see the current Sense of the Fathers, and consult at your Leisure St. Augustine, de Verb. Dom. Ser. 13 Nazianzen de Vet. Testam. St. Cyril, de Trin. lib. 4. St. Chrysostom, Hom. 55. in Matth. St. Ambrose, Com. in Ephel. 2. Hilary, de Trin. lib. 2. cap. 6. And there are many others.

But nothing that was said of St. Peter, is so express for an Universal Supremacy as what St. Paul said of himself, 2 Cor. xi. 28. That the Care of all the Churches lay upon him. And again, 1 Cor. vii. 17. So Ordain I in all Churches. If such a Decretal could be produced of St. Peter's, I doubt not it would have been made use of towards proving his Universal Supremacy. In the Acts of the Apostles it is told that St. Paul was at Rome Preaching the Gospel for two whole Years together. Acts xxviii. 30, 31. But not a Word of St. Peter's being there, and as St. Paul planted the Gospel at Rome, so he wrote to the Church there as his particular Charge, for says he, Rom. xi. 13. I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnify mine Office. But St. Peter was the Apostle of the Jews, they were his particular Charge; and he himself allowed, that the Gospel of the Uncircumcision was committed to Paul, as the Gospel of the Circumcision was to himself, Gal. ii. 7, 8, 9. And accordingly he directed his Epistle to the  
Jews



*Jews* of the Dispersion, who were *Strangers* scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. But he wrote not to the *Gentiles*, particularly not to *Rome*, which would seem strange if he had been Bishop of *Rome*, and that had been his Chief and Principal Charge. And *St. Paul's* bold *withstanding him to the Face* before the whole Church of *Antioch*, in behalf of the *Gentiles*, whom he had mislead, *fearing them who were of the Circumcision*, shews the Care *St. Paul* took of those who were more particularly his Charge; and seems a Behaviour not very suitable to the Supreme Head of the Church both *Jews* and *Gentiles*, if *St. Paul* had known any thing of *St. Peter's* being so Constituted by Christ.

And as little had it become the other *Apostles* to send their Sovereign upon Business, as they sent *Peter* to *Samaria*, Acts viii. 14.

But if, as some say, *St. Peter* was Bishop of the *Jewish* Converts at *Rome*, and *St. Paul* of the *Gentiles* there, *St. Paul* would have had a much greater Flock than *St. Peter*, and the Successors of *St. Paul*, and not of *St. Peter*, must have been *Bishops* there, because the Church of *Rome* is now, and has long been all of the *Gentiles*.

But the surest way to find out the Truth is by Fact, and not straining Expressions, which may have several Meanings. The Eastern Monarchs have used to give themselves Mighty Titles, as *Son of the Sun*, and *Brother of the Stars*, and *King of all the Kings of the Earth*, &c. But will any

any believe, that any of them was the *Universal Monarch* for all this, contrary to plain Fact?

Pray, my Lord, let me ask you, do you think, one could write the History of a King, suppose of King *Charles* the 2d, and in all the History neither call him *King*, mention his Restoration, Coronation, or tell of one *Regal Act* ever he did, as calling a Parliament, or Presiding in it, Sending or Receiving an Ambassador, or granting a Commission, &c. And so of a *Pope*, could his History be wrote without calling him *Pope*, or telling of one *Papal Act* of his?

L. No, it is impossible; For such an History could not be called the History of a *King* or of a *Pope*.

G. Now, My Lord, let me apply this. We have the History of the *Acts of the Apostles*, in which *St. Peter* has a great share, though not so much as *St. Paul*, and there is a *Council* mentioned, wherein both of them were present, and there is not a Tittle of any Superiority of *St. Peter* over *St. Paul*, or any other of the *Apostles*, either in that *Council*, or any where else throughout that whole History, which, as your Lordship has Determined, is Impossible, if *St. Peter* had that Supremacy which the *Popes* have Claimed as his Successors.

This is so Demonstrative a Proof, that the Writers on your side think it necessary for them to endeavour some Solution to it. But the Weakness of their Answer is a yet greater Confirmation on our Side. For they can find no other way to get some Superiority to *St. Peter* in this *Council* than to suppose, that he opened  
it,



it, because, as they say, he spoke first, which would not infer the Supremacy they intend, if it were true; but it is plainly otherwise; for it is said *Acts xv. 7. And when there had been much disputing, Peter rose up and said—* Nor did he speak last, for after he had done *Paul and Barnabas* declared the Conversion of the Gentiles, by their means, without putting them under the *Law*, which was the Point in Debate; and after they had held their Peace, *St James*, who was Bishop of *Jerusalem*, where the Council was held, did as President, Resume what had been said by *St. Peter*, and others, and gave his definitive Sentence upon the whole, *Wherefore my Sentence is—* And the Decree of the Council was drawn up in the Words of *St. James*. So that it is plain, he closed the Council, whoever opened it, or spoke first, which is not so material as to be told in this Account of that Council. But dismissing the Council, and putting an End to it, seems of greater Authority, if what is said of *St. James* here, had been said of *St. Peter*, I question not, it would have been made use of as a full Proof of his Supremacy, and Presiding in that Council.

*L.* I must confess the History of the New Testament is very barren, as to Facts relating to the Authority of *St. Peter*, over the other Apostles. We must depend upon the Texts before mentioned of *Feed my Sheep*, &c.

*G.* None of these Texts are so express as what I quoted of *St. Paul*. But if they were meant in that Extent for which you produced them, it is impossible but that must appear in the Facts of *St. Peter*, especially in the Part he bore in that Council

*Council at Jerusalem. And Facts are the surest Explanation of Words.*

We Discourse now only of *Authority*, what *Authority* one Apostle had over another, for that is the Point wherein we are concerned. We speak not of their Gifts and Graces, and their Labours in propagating the Gospel, wherein one might be more Eminent and Successful; than another, but this gave him no *Authority* over the others. And in this also St. Paul had the Preference, for *He laboured more abundantly than they all*, 1 Cor. xv. 10. and all the *Epistles* almost are his, to the several Churches. And his *Miracles and Conversions of Infidels*, take up a much greater part in the *Acts of the Apostles* than those of St. Peter.

I have said so much of this Matter, because the supposed *Supremacy of St. Peter*, his being at Rome, and Bishop of Rome, is the whole Foundation of that *Supremacy* claimed by the *Bishop or Church of Rome*.

And if that be so Essential a Point, and upon which the *Unity of the Church* depends, insomuch that without it there is no Church at all, according to the Scheme drawn by Modern Rome; it is inconceivable the *Scriptures* should be so wholly silent in it, nay, shewing the very contrary in Fact, as I have said already concerning St. Peter. And when the direct question was put to our Blessed Saviour, upon the Contest among the *Apostles* which of them should be the Greatest, *Luke xxii. 24.* I say if this was so Material a Point as to the very Being of the Church, it is Inconceivable He should not have Determined it, but



but by His Answer rather checkt the Error of their Thought, and left them all upon the Level.

(3.) L. I would gladly know your Notion of the *Unity of the Church*, if all *Bishops*, as you say of the *Apostles*, were upon the Level, without any *Head Bishop*, or *Principle of Unity* among them; for we are told, that *Christ* has but *one Church* upon *Earth*.

G. Your Lordship may add, and in *Heaven* too; for all are *one Church* to *Christ*, of which He alone is the *Head*. And one Part being *Militant*, the other *Triumphant*, makes them not two *Churches*, but two *States* of the same *Church*, which is called *One Family in Heaven and Earth*. Eph. iii. 15. In like Manner, *Heaven*, *Earth*, and *Hell* are one *Kingdom* to the Great Creator; for His *Kingdom* ruleth over all. And of the *Earth* it is said, *The Kingdom is the Lord's, and He is the Governour among the Nations*, Psalm xxiii. 28. All the *Nations* are one *Kingdom* to Him. But he has appointed no *Universal Monarch* as His Deputy of his *Kingdom* of the *Earth*, but each *Nation* is Governed by their respective *Rulers*, independent of each other. For so His Wisdom has Disposed, according to the Capacity of his Creatures, for what Man would be sufficient to Govern the whole World? And where must the *Seat* be of this *Universal Monarch*? Must he not have as many, or more *Deputies* under him as there are now *Kings* or *Nations*? And what Prudence could prevent *Defections* and *Rebellions* in far distant *Provinces*? This has overthrown great *Monarchies*, which have fallen with their own Weight.

What

What then could support an *Universal Monarchy*? When *Nations* go to War, other Neighbour *Kings* and *States* may interpose, assist the Oppressed, be *Mediators* and *Guarantees* of Peace. But this could not be in Case of Defection from the *Universal Monarch*; for who assist *Rebels* are *Rebels* themselves. And such Wars could not but end in the utter Destruction of the one Side or the other. Therefore God has consulted best for the Peace and Safety of Mankind, in distributing the World into several independent Governments, rather than to put all under the Dominion of One.

L. But when Nations are at War, where is the *Unity* of this one *Kingdom of God* upon Earth?

G. It is disturbed, where those Wars are. But it is not yet totally dissolved: For there are *Laws* of War, wherein all agree. There is still what we call the *Law of Nations*, which as it maintains Commerce in Peace, so it regulates the Fury of War. And there is one *Unity*, which nothing can dissolve, that is, *God having made of one Blood all Nations upon the Earth*. So that here is an *Unity of Relation*, of *Humanity*, and of common *Principles*, which all retain.

L. But how is this *Unity* kept?

G. Not as it should be. But so as is Consistent with our fallen State, and the Corruptions of Mankind. It is not such an *Unity* as is in God's Kingdom of Heaven; which yet was once disturbed by *Rebellion*.

L. But there ought to be a stricter *Unity* in the Church than in the Temporal World.

G. I wish it were so; but alas! it is not. And the Frailty of Man shews it self in the Church as



well as in the *State*. The many *Heresies* and *Divisions* in the *Church* have rent her to pieces and broke her *Unity*, as much as *Wars* have that of the *Temporal World*.

L. That is for not adhering to the *Head* and *Universal Monarch* of the *Church*.

G. No, my Lord, it is that Pretence in the *Church of Rome* has been the great Cause of these *Divisions*. It has procured *Peace* in the *Church*, just as setting up an *Universal Monarchy* would in the *World*, that is, fill it with more *Confusion* and *Bloodshed*, than ever was in it, or could otherwise possibly be. For which Reason, God has appointed no *Universal Monarch* in the *Church* more than in the *State*. For as *Gregory the Great* said to *John Bishop of Constantinople* (who, upon the *Seat of the Empire* being translated thither, set up for an *Universal Supremacy* in the *Church*) If the *Church* should come to Depend upon One, it must suddenly fall. And *St. Cyprian* said, That therefore *Christ* made the *College of Bishops* numerous, that if one should fall or turn *Heretical*, the rest might interpose for the saving of the *Flock*: For he says, there is but one *Flock*, and one *Episcopate*, of which every *Bishop* has the whole in Partnership with the rest. *Episcopatus Unus est, cujus à Singulis in Solidum pars tenetur*. This was the Frame of the *Church* in his Days, and before from the *Apostles*; this was the very State of the *Apostles* themselves, who thus shared of the *Apostolate*, the whole of which was given to each, in Partnership, or in Common with the rest.

L. This then is your Notion of the *Church*, that as all *Nations* upon the *Earth* are One Kingdom

dom to God, so all *Christian Churches* are *One Church to Christ*, without any *Universal Monarch* in either Case. And that as the *Unity* of the *World* consists in what we call the *Law of Nations*, which is common to all ; so the *Unity* of the *Church* consists in the common *Christianity* wherein all agree.

If so, then every one, who Believeth in *Christ*, is a *Christian*.

G. Yes surely, as every one, that Believeth in *Mahomet*, is a *Mahometan*.

L. Then there is no need to be of any *Church*; if you Believe in *Christ*, that is enough.

G. No, we must obey His *Commandments* too; which oblige us to live Peaceably and Quietly as *Members* of that *Body* or *Church*, whereto we appertain, with *Christian Love* and *Fellowship* with all others, and not to make *Schisms* and *Divisions* by breaking *Communion*, where nothing *Sinful* is required as a *Condition* of it. And when such disorderly Persons are cast out of the *Church*, or cut themselves off by a causeless *Separation*, tho' they are no longer of the *Church*, yet they cease not to be *Christians*; (that is a *Nostrum* of the *Church of Rome*) and they must Answer for their *Schism*, as for other *Sins*, all of which are *Damnable* in their own Nature, without *Repentance*: And yet Allowances are made for invincible *Ignorance* occasioned by the *Prejudices* of *Education*, &c. but not for *Obstinacy*. No *Society* of Men would bear such perverse *Members* among them.

Now a *Church* is a *Society* professing such a *Religion*, be it True or False. Thus there is a *Church* of the *Jews*, of *Heathens*, of *Christians*, and



*Mahometans*. And I would ask your Lordship, which is any of these *Churches*? for Instance, which is the *Church* of the *Mahometans*?

L. It is the *Turks*, *Moors*, *Persians*, the Great *Mogul*, &c.

G. Yet there is no *Chief Priest* over all these, but every *Church*, as *Nation*, is Independent of each other. And thus among the several *Nations* and *Churches* of the *Heathens*. The *Jews* were but one *Nation*, and a small one, therefore they had as one *King*, so one *High Priest*. There was something like this in that Part of the *Christian Church*, which was within the *Roman Empire*. But to extend the *Supremacy* of the *Bishop* of *Rome* beyond the *Limits* of the *Emperor* of *Rome*, even to all the *Christian Churches* in the *World*, is a *Fancy* never came into the *Heads* of any other *Mortals*, and is not necessary to *Denominate* many *Churches* professing the same *Religion* to be one *Church*; as of the *Heathens* and *Mahometans*, all of which are called the *Heathen* or the *Mahometan Church* or *Churches*, without any common *Head* over them all. And there is not one *Word* in *Scripture* appointing such an *Universal Head* in the *Christian Church*, or altering this common *Sentiment* of *Mankind*, as to the *Meaning* of the *Word Church*; or taking it in any other *Sense* than commonly understood by all the *World*. And thus in our way of speaking, when we say the *Fathers* of the *Church*, or the *Primitive Church*, we mean not any particular *Church*, but the whole *Body* or *Church* of *Christians*, though divided into many *Nations* or *Churches*.

L. But

L. But all in Subordination to the *Church of Rome*.

G. What? Before there was a *Church of Rome*! For there were *Christian Churches* before, as I have told you. And after there was a *Church at Rome*, the Bishops and Fathers of those Times knew nothing of its *Supremacy*, far less of its *Infallibility*, nor ever Appealed to it in their Disputes with *Hereticks*; which had been the shortest and the surest way, and impossible to have been forgot, had it been known, and received as the current *Faith*, or but *Opinion* of the *Church*. But on the contrary, other *Churches* have contended with that of *Rome*, and Asserted their own Liberties and Independency upon her, when her Encroachments began to arise and disturb the *Peace* and *Unity* of the *Church*, which I shall shew you presently. But this only to let you see, That the *Unity* of the *Church* was then understood, not as being *United* under any one Supreme *Bishop* or *Church*; but in the Concord and good Agreement of the several *Churches* among themselves, and in the *Unity* of the common *Faith*. Which *Unity* is described by their all having *One* Eph. iv. 3, 4, 5. *Lord, One Faith, One Baptism, and One Spirit*, from which they are called *one Body*. The *Unity of the Spirit* is their *Unity* with *God*, and the *Bond of Peace* is the *Unity* of the *Churches* with each other, as *Members* of the same *Body*. And this is a much stricter and closer *Union* than that of the *Secular World*. All *Churches* agree in that Summary of our *Faith*, called the *Apostles Creed*. And the *Church of*



Rome her self must think this sufficient for Salvation, because she requires no other Profession of Faith in Baptism, or for being admitted into the Church. But the Twelve new Articles of Faith, which the Council of Trent has added to the Twelve of the Apostles, which we call Pope Pius his Creed, and is required to be Professed by Converts, has made many Contests and Divisions in the Church; and I have not yet met with any Roman Catholick so hardy as to say, that the Belief of all these is necessary to Salvation, only that we should not deny or oppose them, such as Purgatory, the Invocation of Saints, &c.

(4.) L. The Church pretends not to make new Articles of Faith, but only to explain the old ones. And such are what you call the new Articles of Trent.

G. What Article in the Apostles Creed does Transubstantiation explain? For there is nothing at all of the Sacraments in that Creed.

L. Are not the Sacraments then Part of our Faith?

G. They are the Signs and Seals of our Faith, as Circumcision was called, Rom. iv. 11. but not the Faith it self, and therefore are not put into that Summary of our Faith.

L. But are they not necessary to Salvation?

G. They are generally Necessary, as our Catechism words it, that is, to be reverently used when they may be had: But they are not absolutely Necessary, so that if our Circumstances, or Places where we live are such, as not to afford us the Opportunity of Receiving the Sacraments,

*ments*, we should be *Damned* for want of them. I think none will say this. They are *Means* of *God's* Appointment, therefore to be used, when we can have them; we are tyed to this, but *God* is not tyed to those *Means*, to which He ties us. He can save without them.

L. But we have seven *Sacraments*, and you have but two.

G. That is, we take the Word *Sacrament* in a stricter Sense than you do. And of the five which you have more than we, you cannot say, that they are so much as *generally Necessary* to Salvation, because none can partake of them all; for your *Sacrament of Orders* excludes all the *Laity*, and that of *Marriage* the *Clergy*.

(5.) L. It is a sad thing, that the *Church* should be Divided about these Matters. But we are all one, you are miserably divided. How many *Sects* or *Churches* are there among you?

G. Not so many as with you.

L. How can that be? We have but one *Church*, which we own as such.

G. If a *Church* is answerable for all that break off from her, then you have all these *Sects* to reckon for, and us too, which is one more.

L. A *Church* is not answerable for those who Break off from her, because they are no longer of her.

G. Then we are not answerable for those *Sects*, which Break off from our *Church*.

L. But we are all one among our selves.

G. So is every *Church* or *Seet*, that is, those who agree among themselves, do agree! So that



this is no more a Mark of *Unity*, than every *Division* of Men can plead, and every *Sect*.

[6.] *L.* But we are the great Body of *Christians*, from which all broke off.

*G.* No, my Lord, not the Half, nor ever were. The *Greek Church* is an Elder Church than yours, so that you rather broke off from her, by setting up your *Universal Supremacy*; which she never owned, nor the many other numerous Churches in *Asia*; nor the Great and once Famous Churches in *Africa*; nor the Empire of *Russia*, of vast Extent in *Europe*, once a Part of the *Greek Church*. These never owned the *Supremacy* of *Rome*, and by far out-number all that ever did own it, or were of her Communion as such. And considering how many Kingdoms, and Nations, have broke off from her since the *Reformation*, her Communion is now reduced to a very small Part of the *Christian Church*, in Comparison of those, who differ from her.

*L.* But those other Churches do not all communicate with each other.

*G.* Nor *Rome* with any of them. So that she stands by her self, as other Churches do. And the most irreconcilable of any, because by her Principles she cannot communicate with any, who will not own her *Supremacy*. Which as it never was done by the greatest Part of the *Catholick Church*, so there is little Appearance, that ever it will be; for it is observable, that no Nation which brake off from *Rome*, did ever return to her again. It is a hard Matter for one, that has escaped out of a Snare, to be inviegled thither again. So that

that it is very visible, *Rome* has been upon the losing Hand about this 200 Years Past. And that not only as to those, who have quite forsaken her, but as to the Change of Principles and Lowering her *Supremacy* and *Infallibility* amongst those, who still remain in her Communion, which I shall shew your Lordship presently, and that old and new Popery, are very different Things; and that *Rome* it self has in some Measure been reformed by our *Reformation*.

I know nothing should hinder me from communicating with the *Greek Church*, if I were there, while nothing *sinful* were required of me as a *Condition of Communion*, nor new *Creeds* to be imposed on me: And so of the *Churches* of *St. Thomas*, the *Jacobites*, and others in the *East of Asia*; of whom we have very imperfect and uncertain Accounts: And so of the *Abyssines*, the *Coptites*, and other *Churches* in *Africa*; the great *Church* of *Russia* in *Europe*, &c. But *Rome*, while she pretends to *Universal Supremacy*, can communicate with none but her self. So that our Communion is much more extended, or extendible than that of *Rome*. And this *Universal Supremacy* is, that, which, most of any one Thing in the World, hinders the *Union and Communion* of *Christian Churches*.

( 7. ) *L.* But though one *Church* may be *Supreme*, yet the best Part of the *Roman Catholics* place not the *Infallibility* there, but in a *General*, or *Oecumenical Council*, where all *Churches* meet.

*G.* There was never such a *Council*. The *Roman Empire* had the Vanity to call it self the *Oikumene*,



*kumene*, which we translate, *All the World*. Luke ii. 1. Hence the Councils called within that Empire, stiled themselves *Oecumenical*, but no more truly so, than the Roman Empire was *All the World*. But the *Latin Church* was not so much as the *Oikumene* of the Empire, for *Greece*, and other Parts of the *Greek Church* in *Asia*, were in it, especially after the Seat of the Empire was translated to *Constantinople*; when they contended with *Rome* for the *Supremacy*. And the *Latin Church* was not then called by the Name of the Church of *Rome*, as the learned *du Pin* says in his *Traité de la Puissance Ecclesiastique*, &c. p. 551. It is true, (says he,) that at present the Name of the Church of *Rome* is given to the *Catholick Church*, and that these two Terms pass for *Synonymous*. But in *Antiquity* no more was intended by the Name of the Church of *Rome*, than the Church of the City of *Rome*, and the *Popes* in their *Subscriptions* or *Superscriptions*, took simply the Quality of *Bishops* of *Rome*. The *Greek Schismatics* seem to be the first, who gave the Name of the Church of *Rome*, to all the Churches of the West; whence the *Latins* made use of this to distinguish the Churches, which communicated with the Church of *Rome*, from the *Greeks*, who were separated from her *Communion*. From this came the Custom to give the Name of the Church of *Rome* to the *Catholick Church*; But the other Churches did not for this lose their Name, or their Authority, &c. Then he goes on to vindicate the Rights of every National Church, independent of the Church of *Rome*, and past her Power to controll or alter. And the *Proceedings* of the *Parliament* of Paris,

Paris, p. 45, 46. *Appendix* tells the *Pope*, that his *Bishoprick* extends only to the *Diocese* of *Rome*, and his *Patriarchate* to those *Provinces* called *Suburbicarian*. And that by taking upon him to excommunicate others unjustly, and where his Power did not reach, he had excommunicated himself. And then he was so far from being *Head*, that he was not so much as a *Member* of the *Church*. And they mind him, as likewise *Du Pin* in the *Treatise* before mentioned p. 263, of the stout *Resistance* made by the *Bishops* of *France* to the *Pope*, who threatned to excommunicate all of them, that would not submit to his *Decision*; but they resolutely answered, That they would not submit to his *Will*, and that if he came there to excommunicate them, he should go back excommunicated himself. *Si Excommunicaturus veniret, Excommunicatus abiret*. Now what is that *Head* can be excommunicated by its *Members*? What is that *Supremacy*, can be limited and controlled by its *Subjects*, and of which they are the *Judges*, and can say to it, as *God* to the *Sea*, *Hitherto shalt thou come, and no farther; here shall thy Proud Waves be stayed?*

[8.] *L.* The *Church* of *France* place the absolute *Supremacy* and the *Infallibility*, not in the *Pope*, or *Church* of *Rome*, but in a *General Council*.

*G.* Which, as I told you, never was, and it is next to *Impossible*, ever should be.

And this gives up your whole *Foundation*; for the *Popes*, and not *Councils*, pretend to be the *Successors* of *St. Peter*, and *Heirs* of all the *Promises* made to him. In



In the next Place, you are not agreed among your selves concerning General Councils. *Belarmin* (*de Concil. l. 1. c. 6.*) gives a List of General Councils, which are to be rejected, *Concilia Generalia reprobata*, some for not being approved by the Pope, some for Heresy, and some, (he might have said all) as not being received by the Universal Church; but he meant only the Church of Rome. And Chap. 7. is of General Councils, partly confirmed, and partly reprobated. And Chap. 8. is of a General Council, neither manifestly approved, nor manifestly rejected. This is going through all the Degrees of Uncertainty. And c. 5. and *de Rom. Pont. l. 4. c. 11.* he says; That several Things in those Councils allowed to be General, were foisted in by Hereticks, he knows not How. This was to get rid of some Objections against these Councils, he could not answer otherwise. And (*de Eccles. Milit. c. 16.*) he quotes the last Council of *Lateran*, condemning the Council of *Basil*, which he says was at first a true OEcumenical Council, and Infallible, but afterwards turned to a *Schismatical Conventicle*, and was of no Authority at all. The Church of *France* receive the Councils of *Basil* and *Constance*, wholly and throughout: But the Church of *Rome* reject both in Part. So that they, who Place the *Infallibility* in Councils, will need another *Infallible Judge* to determine these Disputes concerning the Councils; which are truly General, and which not; and which are partly so, and which throughout; and what Parts of those that are throughout have been corrupted by Hereticks; if that can be called true throughout, which is

corrupted in any Part. And when one *Council* condemns another, which shall we believe? And if we must not believe every *Council*, that calls it self *Oecumenical*, we can believe no other *Council* against it, for the same Reason. The *Second Council of Ephesus* is generally condemned in your *Church*; yet it called it self *Oecumenical*, and was as much so, as any of the others. And what a thing is it, to say, that a *Council* is partly right and partly wrong? And who is judge of that? Is there any *Certainty* in this, far less *Infallibility*? And we must have an infallible *Method* too to preserve the *Acts* of these *Councils*, that they be not *Adulterated*, as *Bellarmin* says they have been; and they continue so to this Day in the Volumes of their *Councils*. Why then are they not amended, and these *Supposititious* and *Adulterated* Parts (these are *Bellarmin's* own Words) struck out? But the several *Editions* of their *Councils* are in the Hands of other *Churches*; and therefore they can make no Alteration in them without being detected.

So that the Scheme of the *Infallibility* you place in your *Councils* stands thus; the *Church of Rome* makes herself the *Universal* or *Catholick Church*, insomuch that all who are not of her Communion (which are by far the greatest Part of the Christian Churches in the World) are out of the Pale of the *Catholick Church*: And *Schismatics* and *Hereticks* are no Parts of a *Catholick Council*: Thus a small Part of the *Latin Church*, (exclusive of the *Greek* and all other Churches) are the whole *Catholick Church*, and these little *Party Councils*, under the Direction of the *Pope*,  
are



are *Universal* and *Infallible* ! But as is shewn, the Church of *Rome* has no Right to the Title of the *Latin* Church it self, far less of the *Universal*. And she has now but a small Part of the *Latin* Church left her. The *Reformed*, with *Russia*, and the *Greek* Church, will out-number her in *Europe*, and she has no *National Church* in her Communion any-where else.

L. But there are some of her Communion in most Countries.

G. Not so many as of the *Jews*, who by this are more *Universal* than your Church, and so more *Catholick*. And none of the scattered *Seminaries* of *Rome* in other *Christian Churches* can be said to Represent those Churches in a *General Council*, more than two or three *Titular Popish Bishops* in *England*, could represent the Church of *England* as it now stands. But on the contrary, their living in a separate Communion in other *Christian Churches*, shews those Churches not to be of their *Communion* ; and therefore cannot be Represented in any of their *Councils*. And these calling themselves *Oecumenical*, as the *Roman Empire* did, shews only, how little Criticisms upon Words will avail against plain Matter of Fact ; which I have shewed to be the Case as to those Texts urged for the Supremacy of *St. Peter*. And that if Words would do it, there are more, nay and *Facts* too, for the *Universal Supremacy* of *St. Paul*, at least over all the *Christian Churches* of the *Gentiles*, which are all now in the World.

(9.) L. But there must be an *Infallibility* somewhere in the Church, and if it be neither in *Pope* nor

nor Council; or that as you say, there never was, nor well can be a *General Council*, truly so called, that is; of all the *Churches* in the World, where do you place the *Infallibility*?

G. No where, my Lord; nor can it be among Men, who are all *Fallible*.

L. We trust not in Men, as Men, but Assisted by the infallible *Spirit of God*. And this He has Promised shall never depart from His Church, as He has said, *Isa. lix. 21. My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed; nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever.* And he has said, that the Priest's lips should keep *Knowledge*, and they should seek the *Law* at his Mouth, for he is the *Messenger of the Lord of Hosts. Mal. ii. 7.*

G. Read the next Words, *But ye are departed out of the way: ye have caused many to stumble at the Law: ye have corrupted the Covenant of Levi, saith the Lord.* The first is what they should or ought to have done; the second is what they did do, which was quite contrary.

And notwithstanding the Promise made in the first Text you quoted, yet they were all gone out of the way, they were together become abominable, there was none that did good, no not one.—that all the World might become guilty before God, as well the Church as the rest of the World. *Rom. iii. 12, 19.* And of the Church it is said, *The whole Head is sick, and the whole Heart faint: from the sole of the foot even unto the Head, there is no Soundness in it, but Wounds*  
and



and Bruises and putrifying Sores, Isa. i. 5, 6. And God says, *Mine Heritage is unto me as a Lion in the Forest, it cryeth out against me; therefore have I hated it; Mine Heritage is unto me as a speckled Bird, — &c.* Jer. xii 8, 9.

And we have now long since seen that Church of the *Jews*, to whom these Promises were made, quite thrown off, and the Church of the *Gentiles* come in its Place.

*L.* These Promises were ultimately intended to the *Christian Church*.

*G.* But they were first given to the *Jewish Church*, and belong even literally to her, and much more uncontestably than to the Church of *Rome*, to whom no Promise whatsoever was made: Nor has she any other Pretence to the Promises made to the Church in General, than her supposed *Supremacy* over all other Christian Churches; which is disputed with her, and denied by the other Churches. But there were none to dispute it with the *Jewish Church*; for she was then the only *visible Church* of God upon *Earth*. And if the Promises made to her, can fail, in vain does the Church of *Rome*, or even the whole *Gentile Church*, claim these Promises as indefeasible and unalterable to Her: For if the Promises made to the whole Church of God upon *Earth* can fail at one Time, they may likewise at another, and there can be no Certainty.

*L.* Can the Promises of God then fail?

*G.* No, that is Impossible, but we may mistake his Promises, and not understand them aright. And we may not perform the Conditions required.

*L.* But

L. But the Promises made to the Church (that particularly, which I have named of Isa. lix. 21.) are *Positive* and *Unconditional*.

G. But there is still a *Condition* implied, that is, of our *Obedience*; which our Saviour has fully exemplified in the Parable of the Husbandmen, who did not render the Fruits of the Vineyard. As Treason forfeits an Estate, or Honours given by a Prince, though in never so positive Terms, and without any Condition expressed; but that of *Allegiance* to the *Prince*, is always implied. And thus the Church may forfeit her Charter. God said to *Eli*, the High-priest of the *Jewish* Church, I said, indeed, that thy House, and the House of thy Father, should walk before me for ever: But now the Lord saith, Be it far from me; for them that honour me, I will honour; and they that despise me, shall be lightly esteemed, 1 Sam. ii. 30. And he said, Numb. xiv. 34, Ye shall know my Breach of Promise, or as our Margin reads it, the *Altering* of my Purpose. And he has told us plainly, that we are thus to understand his Promises as well as Threatnings, Jer. xviii. 7, &c. At what Instant I shall speak concerning a Nation (or a Church) to pluck up, and to pull down, and to destroy it; if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil I thought to do unto them. And at what Instant I shall speak concerning a Nation (or a Church) to build, and to plant it, if it do Evil in my Sight, that it obey not my Voice, then will I repent of the Good, wherewith I said I would benefit them.



This was the Language of the Prophets to the *Jewish Church*. But she understood it not, and leant upon the Promises made to to her as Unconditional and Indefeasible, let her be as wicked as she would. And this hardned her against her *Prophets*, whom she persecuted for this Reason, as Enemies to the *Church*, as you find, *Jer. xviii. 18, Come and let us devise Devices against Jeremiah, for the Law shall not perish from the Priest.* Here the *Jewish Church* stuck, and here the *Church of Rome* sticks at this Day.

*L.* But the *Gentile Church* cannot fail like the *Jewish*; for then there would be no *Church* at all.

*G.* The Apostle of the *Gentiles* says to the *Gentile Church*, *Thou also shalt be cut off, if thou continue not in the Goodness of God.* And that the *Jews*, if they abide not still in Unbelief, shall be grafted in; for God is able to graft them in again, *Rom. xi. 22, 23.* This shews, that all the Promises made either to the *Jewish*, or the *Gentile Church* are conditional, viz. *If they continue in the Goodness of God: Otherwise, says St. Paul to the Gentile Church, thou also shalt be cut off; and of all the Gentile Churches this was said more particularly to the Church of Rome; for this is in the Epistle he wrote to her, and to her it was said, Thou also shalt be cut off.*

And of the *Church in General*, whether *Jewish* or *Gentile*, it is said, *Luke xviii. 8. When the Son of Man cometh, shall he find Faith upon the Earth?* Where will then that *Visibility* be, which *Rome* boasts of, as an essential Mark of the true *Church*?

*L.* The

L. The Church is compared to a *City set upon an Hill*, to a *Candle giving Light to all that are in the House*. This is to shew her *Visibility*.

G. She is likewise compared to a *Woman persecuted into a Wilderness*, Rev. xii. 6. to a *Lodge in a Garden of Cucumbers*, to a *besieged City*, Isa. i. 8. And lastly, that she will be so little *Visible*, as that *Faith* shall hardly be found upon the *Earth*. This is not to be reconciled but of different States of the Church, and at different Times.

L. Christ says, Eph. v. 27, That *His Church is glorious, not having Spot or Wrinkle, or any such Thing, but that it should be holy, and without Blemish*. And he calls her his *Beloved*.

G. So God called the Church of the *Jews*; Jer. xii. 7. *The dearly Beloved of his Soul*; yet he says, he had *forsaken* her for her *Wickedness*, and *bated* her. And *Isaiab* represents her as most filthy and corrupted, Chap. i. 4, 5, 6.

The Church is called *Holy and Beloved*, because of God's Covenant with her, to be his *Holy*, and *Beloved*, which will be hereafter in those that are perfected; when the *Tares* and the *Wheat* shall be separated; but they must grow together till then, when *Christ shall gather out of his Kingdom all Things that offend, and them which do Iniquity*, Matth. xiii. 41. Then, and not till then, will the Church be all *glorious, without Spot or Wrinkle, &c*: As the Text says, Eph. v. 25. *Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it — that he might present it to himself a glorious Church, not having Spot or Wrinkle, &c*. But he has not yet



to presented it. That Time is not come. She is still in her *cleansing* State, but not yet thoroughly *cleansed*. And the *Scripture* speaks of both these *States* of the Church; but when we distinguish not, and would apply to the most *corrupt* State, what is said of the most *glorious*, we must needs fall into many Errors and Mistakes.

This is the Difficulty, under which the Church of *Rome* now labours, she first making herself the Catholick Church: And then applying to her self, in this her *corrupt* State, whatever is said of the Church, even in her *perfect*, *glorious*, and *triumphant* State; creates her infinite Trouble, and endless Distinctions, to reconcile these; which is as impossible to be done, as to make the State of the Church in *Heaven*, and upon the *Earth* to be the same: And while the Corruptions in the Church of *Rome*, are confessed and lamented by the most Learned, and most Pious in her own Communion.

And she may as well maintain her *Impeccability*, as her *Infallibility*; for Sin is the greatest Error: And therefore I think nothing can be *Infallible*, but what is likewise *Impeccable*.

[10.] L. The Apostles were *Infallible*, but not *Impeccable*.

G. As much the one as the other. St. Peter erred, and walked not uprightly according to the Truth of the Gospel. And many were carried away with his Dissimulation, Gal. ii. 13, 14. And St. Paul owned, that in some Cases he had no Commandment of the Lord, only gave his Judgment, as a private Person, and spoke by Permission, and not of

of Commandment. But in other Cases he says, *I command, yet not I, but the Lord* — And to the rest speak *I, not the Lord*. And it is so: after my Judgment; and I think also, that I have the Spirit of God, 1 Cor. vii. 6, 10, 12, 25, 40. And no doubt great Deference was paid to his Judgment, as being an inspired Person, but not infallible in every Thing, as he himself said. The Apostles were enabled to Work many and great Miracles, which gave them full Credence as to what they delivered for Christian Doctrine. But this was no Personal, nor Universal Infallibility.

[11.] L. The Church of Rome has her Miracles too.

G. What! Both true and false? Can both come from God?

L. I know you deny our Miracles.

G. And you cannot deny the many false Miracles, which have been notoriously detected in the Church of Rome: But if one Sham-Miracle had been found in the Apostles, I am afraid, it had discredited all the others, and called their Mission in question, whether it was from God, or not. The Devil has Power (when Permitted) to shew great Signs and Wonders, as we are told, Mat. xxiv. 24. 2 Thess. ii. 9. and the Reason is given Verse 12. viz. as a just Punishment to Unrighteousness. But one false, or pretended Miracle is sufficient to disprove all, that come from the same Hand. Therefore your Books of Miracles, the Legends, must either all be believed, or all rejected, all coming from the same Authority; and the greatest Part of them are so very gross and simple,



that no Man of Sense among you will say, that he can believe Half of them. And your Learned call them *piæ Fraudes*, *Holy Cheats*, to stir up the Devotion of the *Vulgar*, who swallow all *Implicitly*! And your Lordship will have Difficulty enough to believe all the Miracles alledged of their Reliques. And, as I said, you must take all, or none. Unless you think, that God can work true Miracles, and the Devil false ones, by the same Means, and at the same Time! Can you believe the Quantities, that have been shewn, of the Virgin *Mary's* Milk, at several Times and Places? And so of the Wood of the Cross, that is shewed in many Places? Is it the same *Head*, or *Body* of the same *Saint*, that is shewn at different Churches, each of which contend, that they have the true one? And each have Miracles to vouch the Truth of their Relique! You may see a large Collection of these, and the Monstrousness of the Legends, out of which they are taken, in a Book intituled, *The Devotions of the Roman Church*. Which will prevent my giving Instances in all the Points before-mentioned.

Upon the whole, this Pretence of Miracles, the Legends, and Shops of Reliques, which are bought and sold, instead of a Proof, are the greatest Prejudice to Men of Sense, against your Church.

And it is the forest Blow, that Christianity has received, while the common People put these Legends upon the Level with the holy Scriptures, as having both the same Foundation, that is, the Authority of your Church. Whence *A-*  
*theists*

*theists* and *Deists* take a Handle to render both alike Fabulous.

[12.] *L.* But after all, we believe the *Scriptures* upon the Authority of the Church.

*G.* This is the old Circle, out of which you can never conjure your selves. You believe the *Scriptures*, because the Church bids you; and you believe the Church, because the *Scripture* bids you. This is running round, and proving a Thing by it self.

*L.* No. For we establish the Authority of the Church in the first Place, thus we think it inconsistent with the Goodness of God, not to give Men an Infalible Guide, to lead them in the right Way to Heaven, since our own Reason is so weak, that we cannot trust to it ; and that Guide is the Church.

*G.* How do you know that ? What have you but your own *Reason* to tell you so ? And if you cannot trust your *Reason*, you cannot believe the Church. So that all Bottoms upon your own *Reason* still, from which you strive in vain to escape.

*L.* But the *Scriptures* bid us believe the Church.

*G.* This is running into your Circle again, to believe the Church for the *Scriptures*, and the *Scriptures* for the Church. But I will bring you out of it. For, pray tell me, Why do you believe a God ? It would be Blasphemy to say, you believe it upon any Authority ; for that would place such an Authority above God. And it would be Nonsense to say, you believe it ei-



ther from the Church, or the Scriptures; because you can believe neither, without first believing there is a God. What is it then? We believe a God purely upon our own *Reason*; And we cannot be more sure, that there is a God, than we are perswaded of the Truth of those *Reasons*, upon which we do believe it. And if God has given us no other Guide, but our own *Reason*, with the Assistance of his Grace, to believe in himself; if this be all we have, or can have, for the first and main Article of our Creed, what farther do we require for those of less Consequence? And that we cannot have more Assurance than this, we may perceive by this Experiment, *viz.* Whether we believe most firmly, and with greatest Assurance, what we have only from our own Reason, or what we receive upon the Authority of the Church? For Example, Are you not more undoubtedly assured of the Being of a God, which you believe purely upon your own Reason, than of *Transubstantiation*, *Purgatory*, or whatever you believe upon the Authority of your Church?

And to say, that God is obliged to give every Man an *outward Infallible Guide*, is making too bold with *Providence*, and measuring his infinite Wisdom and Goodness by our short Line. He has made Creatures, as it has pleased Him. Some incapable of Happiness, or Misery, as the *Inanimates*; some capable only of Pleasures, or Pains of *Sense*, as *Animals*; and he has endowed others with *Reason*, as *Man*, and left him in the Hand of his own Counsel, set Good and Evil, Life and Death before him, and Free-will to chuse which liketh

liketh him, *Deut.* xi. 26. xx. 15. *Ecclus.* xv. 14, &c. Again of Rational Creatures, some he has fixed in Happiness, as the Blessed of Heaven: Others are Vessels of Wrath, as the Angels that fell: But Man is betwixt these two, to work out his own Salvation by his Obedience to the Will of God; Who will judge every Man according to what he has given him. *For as many as have sinned without the Law, shall be judged without the Law, as they that have sinned in the Law, shall be judged by the Law. For there is no respect of Persons with God,* *Rom.* ii. 11, 12. But according to your Argument, there is great Respect of Persons with him, and his Goodness has failed the far greatest Part of Mankind, from the Beginning of the World; for what out-ward Guide is there to *Jews, Heathens, Mahometans, and Christians*, and to the many Subdivisions among all these? And all these have Guides of their own; and the Blind lead the Blind with most of them. For it is Fact, that the Generality of Mankind do not chuse for themselves, but take their Religion upon Trust, as they are educated. And we must leave all this to God, who will require from none more than he has given; for *the Lord is good to all, and his tender Mercies are over all his Works,* *Psal.* cxlv. 9.

[13.] L. Can any be saved then, but by Christ?

G. No. But many may be saved by him, who never heard of him. He died to make Satisfaction to the infinite Justice, for the Sins of the whole World: and took our *Nature* upon Him, to atone for our fallen *Nature*, to be applied to



to such, who perform the Conditions required. He will judge the Gentiles by the Law of Morality, which he has planted in their Hearts, and we call *Natural Religion*: But from Christians, he requires *Faith* in Christ, joined with sincere *Repentance*.

L. Then the *Gentiles* are in a better Condition than we, because less is required of them.

G. Is it no advantage then, to have the *Glory of God* revealed to us, *in the Face of Jesus Christ*? as the Apostle speaks, 2 Cor. iv. 6. And the Effect of it upon us is described, Chap. iii. Ver. 18. viz. *That we all with open Face, beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord*. The Sight of the wonderful Oeconomy of our Redemption must needs fill our Souls with Rapture and Joy, when we behold the Glory of God in all his Attributes, each exalting the other to the uttermost, as it is laid, *Jam. ii. 13, Misericordia Superexaltat Judicium*, that the Mercy of God exalts his Justice; for Justice requires full Satisfaction, it cannot remit a Farthing; to remit is Mercy and not Justice: And God is Justice it self, Justice in the Abstract. Here then infinite Wisdom finds out a full Satisfaction to infinite Justice: And infinite Goodness affords that Satisfaction, by the Incarnation, perfect Obedience, meritorious Passion, and glorious Resurrection, &c. of the only begotten Son of God! This inflames our Devotion, invigorates our Obedience, and gives Compunction to our Repentance, when we have sinned, and come short of the Glory of God, Rom. iii. 23. God has vouchsafed

fased to make a *Covenant* with us in Christ, by  
 Virtue of which, we may appeal to his *Justice*  
 and *Veracity*. It is a *Pardon* signed and sealed  
 by the *King*, which we may plead in Court. The  
*Heathen* have not this, but they are still under  
 his *Mercy*; they may say, God is *merciful* to for-  
 give us: But we may say with *St. John*, that  
 God is *faithful and just to forgive us our Sins*;  
*and to cleanse us from all Unrighteousness*, 1 John  
 i. 9. This is a great, a very great Advantage  
 we have above the *Gentiles*. And may not we  
 enjoy it with Thankfulness, and not damn them  
 all to the Pit of Hell? Because God has made  
 a *Covenant* with us, may we not leave them to  
 His *Un-covenanted* Mercy? Is our Eye evil to  
 them, because He has been good to us? Or  
 would we limit His Mercies to His Creatures,  
 with whom we have nothing to do? *For what*  
*have we to do, to judge them that are without?*—  
*Them that are without God judgeth*, 1 Cor. v. 12.  
 And God did judge one, who was without, that  
 is, out of the Pale of the Church, to be the most  
 Beloved of God, and that *there was none like him*  
*in the Earth*, Job i. 8. And he is put upon the  
 Level with the greatest in the Church, *Though*  
*Noah, Daniel, and Job were in it*, &c, Ezek. xiv.  
 14. And as God chose a *Gentile* to be the great  
 Example of *Patience*, to all Ages, *Jam. v. 11*.  
 And of another *Gentile*, it was said by Christ, *I*  
*have not found so great Faith, no, not in Israel*,  
 Luk. vii. 9. And he, who said often to his Di-  
 sciples, *O ye of little Faith*; and upbraided his A-  
 postles with their Unbelief, *Mark xvi. 14*. yet  
 said to a Woman of *Canaan*, ( who would not  
 be



be discouraged for the Objection He put against her, of her not being within the Pale of the Church, but without among the Dogs ) *O Woman, great is thy Faith*, Matth. xv. 26. And of the ten healed, there was but one thankful, *and he was a Samaritan*, Luk. xvii. 16. that is, a *Schismatick*, a *Stranger*, as Christ here calls him, *Ver. 18.* and said to him, *Thy Faith hath made thee whole.* And the Pattern of Charity is placed in the Person of a *Samaritan*, in Opposition to both a *Priest* and a *Levite*, Luk. x. 30. &c. Which makes good what *St. Peter* said of *Cornelius a Gentile*, Acts x. 34. *Of a Truth, I perceive, that God is no respecter of Persons : But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.* This is the Doctrine, which Christ taught, Luk. iv. 25. &c. When he minded the *Jews*, that a *Widow of Sarepta*, a *City of Sidon*, and *Naaman the Syrian*, were preferred to all the *Widows* and *Lepers* in *Israel*. Which so enraged the *Jews*, tenacious of the Privilege of the Church ; that they thrust him out of the City, and led him unto the *Brow of the Hill*, ( *whereon their City was built* ) that they might cast him down headlong. And it is said, that they were filled with *Wrath*. The like Fury they shewed, when *St. Paul* told them, that the Gospel was to be extended beyond the Pale of their Church, and that God had sent him to the *Gentiles*. And they gave him Audience unto that Word, and then lift up their Voices, and said, *Away with such a Fellow from the Earth ; for it is not fit, that he should live.* And they cried out, and cast off their Cloathes, and threw Dust into the Air,

*Air*, Acts xxii. 22. And the like Rage is seen among the Zealots of your Church, when they hear of the Gospel being extended out of the Pale of their Communion; though with *Christians*, who hold the three ancient *Creeds*, and have every Thing essential to a *Church*, except what *Rome* has made so, viz. The Universal, and Unlimited *Sovereignty* of her *Bishop*. Which is the great Bone of Contention, wherein *Rome* stands single by her self, thrusting all other Christian Churches from her; like a Man in a Boat, who thinks he thrusts the Shore from him, whereas he only thrusts himself from the Shore; as *Firmilian* said to *Stephen Bishop* of *Rome*, *Excidisti te ipsum, noli te fallere*, — “Do not deceive your  
 “ self, you have cut your self off from the  
 “ Church; for he is truly a *Schismatick*, who has  
 “ made himself an Apostate from the Commu-  
 “ nion of Ecclesiastical Unity; for while you  
 “ think you can excommunicate all other  
 “ Churches from you, you have only excom-  
 “ municated your self from them.” *Dum enim putas, omnes à te Abstineri posse, te ipsum Abstinuisti.* Cyprian Ep. 75. p. 228. Edit. Oxon.

But the Church of the *Jews* had a much stronger Plea for her Universal *Supremacy* and *Infallibility*; because all *Profelytes*, of whatever Nations, must come in to her, for there was no other visible Church of God upon Earth; and the Sacrifices were limited to the Temple at *Jerusalem*. Accordingly we find, *Acts* viii. 27. that the *Eunuch* came out of *Æthiopia* to *Jerusalem* for to worship.

Now



Now if the Christian Sacrifice of the Body and Blood of Christ, the most solemn Worship of God, were confined to *St. Peter's Church* at *Rome*, and could be had no where else; as the most solemn Worship of God, the legal Sacrifices, which were Types of the Christian, were confined to the *Temple* at *Jerusalem*: And if the *Church* of *Rome*, like that of the *Jews*, were the only *Church* in the World: Yet after all, would the *Church* of *Rome* have no more Pretence to *Infallibility* and *Perpetuity*, than the *Church* of the *Jews* had. And as the *Church* of the *Jews* has been cut off, for her Disobedience to the Law of God: So (as before-mentioned) has it been said to the *Church* of *Rome* particularly, *Thou also shalt be cut off*, that is, upon the same Condition, *if thou continue not in the Goodness of God*, Rom. xi. 22. And we cannot imagine, there should be a *Church* of *Rome* visible, as now, with a *Pope* at the Head of it, and a Number of *Bishops*, *Cardinals*, &c, under him, holding the true Christian Faith, when that Time comes, which our Saviour has foretold, *Luk. xviii. 8. When the Son of Man cometh, shall he find Faith on the Earth?* For then it would be found, and very visibly at *Rome*.

But that State of the Church is better represented by the 7000, who had not bowed to *Baal*, but of whom *Elijah* knew none, but thought he was left alone, Rom. xi. 3, 4. This was a State of *Segregation*; there were particular Persons, who kept the Faith, but invisible to the World, or to one another; without any publick Worship, or so much as private Meetings; for *Elijah* would

would surely have known of these, and been the Principal among them : Far less could they have an Organized Church, with *Pastors* and *Rulers* over them, without being known to *Elijah*, and many more, even to their Persecutors ; who found out the most secret Recesses of the Primitive Christians, and their Meetings, though in the most secret Manner, for Divine Worship ; and their Bishops too, whom they seiz'd and hal'd to Prisons, and to Martyrdom ; for they could not lye hid, and the *Faith* was then visible, though under Persecution. Therefore it must be a much more Universal Depravity and Corruption of the Church, of which our Saviour spoke, when Faith should not be found, at least visibly, upon the Earth. It will be more like the State of the Church before the Flood, represented by the *Ark*, wherein few, that is, eight Souls were saved. 1 Pet. iii. 20. And as the Corruption of the old World was great, we may suppose the Corruption to be greater before the second Coming of Christ, as the Destruction by *Fire* is more terrible than that by *Water*. However, such an Universal Corruption is here foretold, as will in no Ways consist with the least Sort of that *Visibility*, which the Church of *Rome* requires, as a Mark of the true Church, and to continue with her for ever.

But on the other Hand, if there shall be a visible Church in those Days, than that Church, at least, the *Generality*, which is the *Visibility* of it, will fall from the *Faith*, else it would be visibly to be found upon the *Earth* ; and then Men will be misled by the Church, and by those Marks of *Visibility*,  
 &c.



&c which the Church of *Rome* gives of her; in like manner as they were misled by the Church before, when she commanded them to reject their *Messiah*. He came first unto *his own*, the Church of the *Jews*, the only visible Church then upon the Earth, but she *received him not*, John i. 11. for she was corrupt and blinded, under the Mask of Pharisaical Sanctity, and strict Observance of the Law, even to the *tything of Mint, Annise, and Cummin*; she was zealous in the outward Observances, but neglected the *weightier Matters of the Law, Judgment, Mercy, and Faith*, Matth. xxiii. 23. And so it may be at the second coming of Christ, as it was at the first; for there is no more Promise of Infallibility to the one State of the Church than to the other.

L. But it was prophesied in the Old Testament, that the *Jews* should reject their *Messiah* at his first Coming.

G. And in the New Testament, that at his second coming, *He should not find Faith on the Earth*.

But the *Jews* did not so understand these Prophecies against themselves, They said, that the Church was the only Interpreter of *Scripture*, and they must take the *Law* from the Mouth of their *Priests*: And the Church did interpret these *Scriptures*, otherwise than Christ did.

L. But Christ being come, He was then the Church.

G. He was not the Church; for he came to redeem the Church. He did not come to redeem Him-

*Himself.* He was the *Head*, the *Church*, the *Body*; but the *Head* is not the *Body*.

Besides, it is perfectly begging the Question of the *Jews*, to suppose, that *Christ* was the *Messiah*, for that they deny, and bid us prove it. That is, the whole Question betwixt them and us.

*L.* His Heavenly *Doctrine*, His *Miracles*, and the *Prophecies* of Him, prove him to be the *Messiah*.

*G.* The *Jews* answer all this by the *Authority* of the *Church*, which said, *Have any of the Rulers, or of the Pharisees, believed on him? But this People, who knoweth not the Law, are cursed,* John vii. 48, 49. And to rivet this Curse, they *excommunicated* those who did confess *Christ*, chap. ix. 22, 34. xvi. 2. And they said, That *Christ* wrought his *Miracles* by *Beelzebub*, Matth. ix. 34. xii. 24. And who was to be Judge in this Case: the People, or the Church? Upon the Foot of the *Authority* of the *Church*, it was impossible, at that Time, for any to be a *Christian*. Therefore, of all Men, *Christians* have the least Reason to insist upon this.

[14.] *L.* Then I find you resolve all upon *private Judgment*.

*G.* It is all we have for the Belief of a *God*, or of *Christ*; and, by your own Confession, for the Choice of a *Church*. And then we may well trust to it in smaller Matters. In short, we must trust to it in every Thing without Exception: For it is as impossible to believe any Thing without our Understanding, as to see without our Eyes.

D

*L.* But



L. But you believe some *Mysteries*, which you pretend not to understand, or explain, as the Doctrine of the Holy *Trinity*, the *Incarnation*, &c.

G. My *Reason* tells me, that there must be many things in the Nature of *God*, which I cannot understand or explain, because He is Infinite and Incomprehensible. And these I take purely upon the *Revelations*, that is given of them in the holy *Scriptures*, for my own *Reason* could never have found them out, nor can perfectly understand them. They are dark to me, like a Country I never saw ; I cannot have a right Idea of it till I come thither. As I cannot of *Heaven*, or of the State of separate *Souls*. Yet I cannot help framing some Conception to my self, of what I know *never entred into the Heart of Man to conceive* ; that is, aright, and according as these Things are. Therefore I take not upon me to explain them ; for that would be to involve my self ; and I know, that I must greatly Err. And yet it would be as much against *Reason*, to deny these Things, as to deny there was any Country in World, or Star in the Firmament, which I had not seen. And much more unreasonable it would be, to think there was nothing in the Nature of the *Infinite* Being, which I did not comprehend : Or, because that cannot be expressed to us, but in Words adapted to our Understanding ; therefore to measure his Nature by ours ; and because *Peter*, *James*, and *John*, are three Men, therefore to think, that *Father*, *Son*, and Holy Ghost, must be three *Gods*. But when I say, *Three Persons*, with Relation to the *Divine Trinity*, there comes not such a Thought in my Head as *Three*

*Persons of Men*; but because *Personal Actions* are attributed to each of the *Divine Three*; therefore we call them *Persons*; which Word the *Scripture* applies to God, *Heb. i. 3.* But it is only *ad Captum*, as the Schools speak, that is, condescending to our Capacity, as when God is said to *repent*, to *grieve*, &c. it is not, that we should think it really so, for that would be contradictory to the Nature of God; but it conveys a Notion to us, that we should act as if it were so, that God were *angry*, or *grieved* at our Sins, and would *repent* of the Blessings he had given, or promised to us, if we took not heed to walk in *his Ways*, which he has set before us.

[15.] L. I am afraid the *Deists* will think this a straining the Point in Favour of *Revelation*, and say, that they are much easier without it.

G. They will not find it so, when they consider, that they are in no less Difficulties upon following their own *Reason* only; for Example, they allow a *first Cause*, and *Creator* of all Things, because nothing can make it self: And that *first Cause* must have a necessary Being, and consequently, from all Eternity; and that *Eternity* is a *Duration* without *Succession* or *Time*, or having any *Beginning*, wherein all is *Present*, without either *Past*, or to *Come*. This the *Deist* is forced to confess upon the Conviction of his *Reason*. But he will not pretend to have so much as any *Idea*, or *Conception*, what this *Eternity* is, or can be; nor can he *imagine* a *Duration* without *Beginning*, in which there is nothing *past*, nor any *Thing* to *come*. Nor can he express this any



otherwise, than in Words of *Time*, which he must own, are not at all proper, or applicable to it; the very Word *Beginning* is inconsistent with *Eternity*; and to say *before the Beginning*, is a Contridiction. Here then he is lost, and must have Recourse to the same Excuse, which he ridicules in *Revelations*, viz. That we cannot speak properly of *God*, nor in other Words than what belong to *Men*; and therefore, that these Words are not to be taken *strictly*, nor argued upon, or Consequences drawn from them, for that this would involve us in numberless *Contradictions*. And there is not one Objection, which the *Deist* or *Socinian*, makes against the Doctrine of the Holy Trinity, the *Incarnation*, &c. But are of this Sort, by arguing from the Nature of *Man*, to the Nature of *God*, from the *Persons* of the one to the *Persons* of the other, &c. Which these Men of *Reason* think highly *unreasonable* in their own Case, as to argue from *Time* to *Eternity*, &c.

[16.] L. But, Sir, the *Deists* would ask you, upon what Authority you believe that *Revelation*, viz. of the *Scriptures*? And since you will not have it built upon the Authority of the *Church*, I see not what other Authority you can alledge for it.

G. Nor I neither; for I put it upon no Authority. It is *Evidence*, and not *Authority*, upon which my Belief of the *Scriptures* is founded.

L. Then you believe upon the Authority of *Evidence*.

G. That Expression is not proper, though sometimes carelessly used: For *Authority* and *Evidence*

dence are two Things; if I believe a Thing for your telling me so, without any other Reason, then I believe it purely upon your *Authority*; but if a Man, I never saw before, makes a Thing very *evident* to me, and convinces my Reason, I believe not then upon his *Authority*, for he has none with me, but upon the *Evidence* he has given me. And what that *Evidence* is upon which we believe the Holy *Scriptures*, is set forth in a little Book I had the Honour to present to your Lordship, intituled, *The Truth of Christianity Demonstrated, &c.* Which was wrote to convince *Deists*, who believe no *Church*, or any *Church Authority*. And if you have no other *Evidence*, but the Authority of your Church to prove the Truth of the *Scriptures*, I see not how you will ever convince a *Deist*, who denies both.

But if I tell him, that I Believe the *Scriptures*, and the *Facts* therein related, upon the same, and much stronger *Evidence*, than I have for believing there was such a Man as *Alexander*, or *Cæsar*, that there is such a Town as *Rome*, or *Constantinople*, though I was never there. Yet I believe it not upon the *Authority*, far less the *Infallibility* of any Man, or Number of Men, that tell me so; but from the Nature of the *Evidence*, which makes it impossible for Mankind to concert such a Lye, or to carry it on, without being detected. And if the Truth of *Christianity*, that is, of the *Scriptures*, can be demonstrated as plainly as these other *Facts*, (which I think is done in the Book I mentioned) then a *Deist* must either be convinced or confounded.



Now, if you will let your *Church* come in as Part of the *Evidence* of *Christianity*, she will not be refused, so far as her Share goes: But upon her *Authority*, and upon hers alone, the Truth of the *Scriptures*, and of *Christianity*, will be a Jest to the *Deists*; since her *Authority* can be proved no otherwise, that by the *Scriptures*, and then back again, the *Scriptures* by her *Authority*.

L. But several Parts of the *Scriptures* have been disputed, as you reject those Books you call *Apocryphal* out of the *Canon* of the *Old Testament*: And the antient *Hereticks* forged false *Gospels*, and false *Epistles*, in the Names of the *Apostles*: And as the *Canon* of the *New Testament* now stands, some of the *Epistles* have been disputed by some learned Men. And this could not be determined, nor the *Canon* established, but by the *Authority* of the *Church*.

G. As to the *Apocryphal* Books, we received the *Canon* of the *Old Testament* from the *Church* of the *Jews*, which never admitted them into the *Canon* of the *Scriptures*. And how should we know their *Canon* better than themselves?

Again, we are sure they were not in the *Christian Canon* in the Days of *St. Jerome*, if he knew what was received by the *Church* as the *Canon* of *Scripture*; for in his *Prologus Galeatus*

*Inter Apocrypha esse ponenda*

*Non sunt in Canone.*

Printed before your own *Vulgar Latin*, he rejects them as *Apocryphal*, and says, they were not in the *Canon* of the *Holy Scriptures*.

But as to these Books themselves, let any one but read the Conclusion of them, in Excuse for the

the Weakness of the Performance, and then think it possible, if he can, that the Holy Ghost should make such a Speech as this 2 Machab. xv.

— If I have done well—it is what 38.

*I desired, but if slenderly, and meanly, it is that which I could attain unto. Or as your Vulgar has it, Si quidem bene, & ut Historiæ competit, hoc & ipse velim: Si autem minus digne, concedendum est mihi.* That is, I ask your Pardon, if I have not done my Work as it ought to be.

But as to a full examination of the *Apocryphal Books*, and their Authority, I refer your Lordship to Dr. Cofin his *Scholastical History of the Canon of the Holy Scripture*. Printed 1657. And not yet answered that I can hear of.

L. But the *Canon* of the *New Testament* was established upon the Authority of the Church.

G. No, my Lord, not at all by her Authority, but plainly by Evidence, they proceeded wholly upon Evidence, viz. whether such an Epistle was sent to such a Church, as to the Church of Corinth, Ephesus, Galatia, &c. Who carefully kept the Originals, and sent Copies to other Churches, as was commanded. Col. iv. 16. And by this Communication of the Churches one with another, the true Scriptures were known, and it is commonly set down at the End of the Epistles, by what Hand they were sent. And by this Method the spurious Epistles and Gospels forged by Hereticks, were at first detected, as you will find in the last Chapter of the fifth Book of Eusebius his Ecclesiastical History, where it is told, That the Hereticks were brought to this Test, and could not produce the Originals whence they



took their *Copies*: And that their *Copies* did vary from one another, every one adding what Opinion came into his own Head: and that they could not tell from whom they had learned such *new Doctrines*. Thus the *Canon* of the *New Testament* was settled in those Ages, when these *Evidences* were fresh and notorious: And has been received since that Time by all the *Christian Churches* in the World, so unanimously, that there is no Dispute betwixt any *Churches* concerning the *Canon* of the *New Testament*. And this is an *Evidence* too strong for the Caprice of some particular Men, who would shew their Wit in making Objections against this or that Part. But this cannot hurt the *Faith*, because the whole *Faith* is over and over again fully expressed and contained in those Gospels and Epistles, which are acknowledged by all.

L. But there are various *Lections* and *Translations* of the *Scriptures* into many *Languages*, which agree not exactly, and in every Point, with one another. And how shall we examine this by *Evidence*? What *Evidence* is there in this Case? Here the *Authority* of the *Church* must come in to determine between these various *Lections* and *Translations*. And these various *Lections*, or different *Readings* of several *Texts* are very many, which some learned Men have taken Pains to collect.

G. But there is no difference among them in any Thing material, or what concerns the *Faith*. So that this, instead of an Objection (which the *Deists* make use of to invalidate the Truth of the *Scriptures*, and the Certainty of our *Faith*) proves

proves a stronger Confirmation of both, in that among so many various *Readings*, and *Translations* no material Difference is found ; or other than may, and without a Miracle must happen in so many thousand Copies and Impressions as have been made of the *Scriptures*. And none I suppose, will pretend that every *Writer* or *Printer*, is *Infallible*, not to mistake a *Letter*, or a *Word*, or misplace them. But that nothing of this Sort has happened to the Detriment of the *Faith*, or Making Disputes in any Thing that is material, must be attributed to a very particular Providence.

And the Church of *Rome* has not undertaken, nor was it worth her while, to attempt the adjusting the various *Readings* : For in that *Translation*, which she has most approved, the *Vulgar Latin*, some of the various *Lectiōs* are given on the Margin of her own Editions.

But what signifies the *Latin*, which is not the *Vulgar Language* of any Nation now in the World ; I say, what does this signify to the People, who understand it not ?

L. Therefore to answer your Objections of our locking up the *Scriptures* from the People, we have them now translated into the *Vulgar Tongues* of each Country, particularly in *France*, where they are publicly sold in the Shops.

G. This, instead of an Answer to the Objection, is a confessing to it, and owning it to have been just necessary. And thus much your People have gained by our *Reformation*.

But



But alas, my Lord! what have they gained? There is something worse than even a total Locking up the Scripture in these *Translations*, that is, a *corrupting* the *Texts* to deceive the People, different from even your own *Vulgar Latin* Translation, which you have authorized. This is made apparent in the Collection, printed here at *London*, of the many *Texts* thus evidently abused, both by adding to them, and taking from them, and misinterpreting them; in the *French New Testament* printed in *France*, for the use of the new Converts there. And this has occasioned the Suppression of that *New Testament*, insomuch, that few of them are to be found, at least, they are not publickly sold now at *Paris*.

L. If they are suppressed, then your Complaints are answered. But have you any Objection against the *Louvain* Translation now printed and sold at *Paris*, with the Approbation of the Doctors and Divines there?

G. Yes, my Lord, here is one in my Hand, bought in *Rue St. Jaques* in *Paris*, where they are Printed, with the Approbation before them, in the Year 1701. And in this Translation there are many *Misttranslations*, I will shew your Lordship one; it is said, *Acts* xiii. 2. *As they ministered to the Lord.* The *Vulgar Latin* has it in the same Words, *Ministrantibus illis Domino.* But this *French* Translation is in these Words, *Or comme ils offroient au Seigneur le Sacrifice de la Messe.* When they had offered to the Lord the Sacrifice of the Mass.

L. I suppose they took that to be the Meaning of the Words.

G. Your Lordship may suppose so. But, my Lord, what the Import of the *Words* is, or what Consequences may be drawn from them, is what we call *Exposition*, or *Commenting* upon the Text; but to alter the *Words* of the Text is of another Nature; it is false *Translation*, and not an *Interpretation*; and comes under that terrible Curse pronounced *Rev. xxii. 18, 19.* against those, who add to, detract from, or pervert the Words of Holy Scripture.

And to shew, that this was not done by Chance, and what Use they intended to make of this Text thus translated. *Acts xiii. 2.* They put upon the Margin, *La Sante Messe, The Holy Mass.* That the People might here find a plain Text of Scripture for the Mass, and the Sacrifice of it. And in the *Index*, (which is done by the same Authority as the Translation) upon the Word *Messe*, this Text is named as a Proof, that the *Apostles* did celebrate Mass.

This Sacrifice of the Mass is a plain Addition to the Text, Let me give one Instance of *Substrating* from it. It is said, *Heb. xi. 21.* That *Jacob worshipped* *Gen* upon, or leaning upon the Top of his Staff. But this French Translation leaves out the Word *Gen* upon, and renders it, that he *Worshipped the Top of his Staff.* *Adora le Haut de son Baton.* And in the *Index* at the Word *Adoration*, this Text is quoted for the *Adoration of Wood*, *L'Adoration fait aux Bois*, *Heb. xi. 21.* Belike, they thought there was some Image carved, or painted on the Top of Jacob's Staff, which he

wor-



Worshipped! And so this is, made a *Text* for worshipping their wooden Images and Pictures! Especially, the solemn *Worship* of the Cross every Good-Friday. And who knows but that the Head of *Jacob's Staff* was not round but Crutch-ways, set a-cross (as is usual with old Men) and then the Staff was a perfect Cross!

In the former *Text*, concerning the Mass, this *French Translation* adds to the Words of their own *Vulgar Latin*, as well as of the *Original*: But in this last, the *Vulgar Latin*, as well as the *French*, subtract from the *Original*; and both render this *Text* the same Way.

But, to do Justice to all, the *Port Royal Bible* delivers this *Text* from the gross Interpretation put upon it, by Means of a false *Translation*, to favour the *Worshipping of Wood*.

In the other *French Translation* I mentioned before, made for the Use of the new Converts, this Expression, 1 Cor. iii. 15. of some that shall be saved with great Difficulty, as if passing through the Fire, is boldly rendred The Fire of Purgatory, as the Words of the *Text*, without any different Character as is used with us when a Word is put in to make *English* of an *Hebrew*, or *Greek Idiom*. But in this *Louvain Translation* the *Text* is let stand, so as by Fire, only *Purgatoire* is put on the Margin, in this Edition made since the Objections against the other Translation, in which the Addition of *Purgatory* to this *Text* is particularly taken notice of.

I could give your Lordship more of the Corruptions of *Texts* in the *French Translations*. I have now only named three, one for the *Sacrifice*

free of the Mass, another for the Adoration of the Cross, and of Images, and one for Purgatory.

L. The Church is not answerable for these Translations, however approved and recommended by Doctors, Universities, &c.

[17.] G. But the People are deceived by them: The People believe as they are taught. There is small Security to them in the abstruse Disputes concerning Infallibility, how far it extends, and where it is placed; and in the Disputes betwixt Popes and Councils about it. These are Questions of which I suppose your Lordship will easily grant the common People are no Judges. they know nothing of the Matter. How should they, when the learned Men are divided among themselves concerning them? So that this Infallibility, if it could be found and fixed, would be of little use to the Generallity of the People, unless their Curates, and their Fathers and Mothers, who instruct them, were likewise all of them Infallible, for as I said, they believe as they are taught, and examine no further. Nay, they are forbid to examine, for that implies a Doubt, and they are not to doubt of the Religion they are taught, but to receive, without any Doubt, what has been told them by their Curates, Fathers, Mothers, or Nurses, and what is current in the Country where they live. This is all the Infallibility of which they are capable. And this is the Way of all the Earth. It is thus, that the Generallity of Mankind, whether Heathens, Jews, Mahometans, or Christians, receive their Religion. And with-



without examining into what we have been taught; no Man could change his Religion. None could ever have become a *Christian*, especially no *Jew*, who had the *Authority* of his *Church* against *Christ*, to which *Church* he alledges Promises of *Perpetuity* and *Infallibility*.

[18.] L. The Bishop of Meaux has cleared this in his Conference with Mr. Cloud. Where the Bishop asserts the necessity of a *Living Infallible Judge*, always in Being, to direct Men. And says, that when *Christ* was come, He was that *Living Judge*; and so the *Authority* of the *Jewish Church* was superceded.

G. This is *Gratis dictum*, and begging the Question of the *Jew*, as I have said already, who upon the *Authority* of his *Church*, denies our *Christ*, to have been the *Messiah*. I will not repeat, only ask these few Questions further. 1. Who was this *Living Judge* before the *Flood*? For the Bishop says, there must be always such an one in Being. 2. Was *Abraham*, who was known only to a few Neighbours, and wrought no *Miracles* to convince others; was he, I say, given as such a *Guide*, or *Judge*, to the whole *Earth*? And *Christ* was not so great a Traveller as *Abraham*. 3. Where was this *Living Judge* when *Christ* was dead? And if there was none for three Days, it might be so for three or four hundred Years, or for good and all, because the Argument fails for the *Necessity* of such a *Judge* always in Being. You will not say the *Church* can fail for three Days. The Promises of God can never fail, no not for a Moment.

L. *Christ*

L. *Christ* founded his *Church* before he died, and left his *Apostles* for Guides, chiefly *Peter*, the Prince, and Principle of Unity to them all.

G. And yet of the *Apostles*, one betrayed him, another forswore him ( and that was *Peter* ) all forsook him.

L. That was human Frailty, and Personal. But they retained the true *Faith* ; they were in no Error as to that.

G. The greatest that could be ; For as yet they knew not the *Scripture*, that he must rise again from the Dead, John xx. 9. And if *Christ* be not raised, your *Faith* is vain : Ye are yet in your Sins, 1 Cor. xv. 17. And the Reason given for choosing *Matthias* into the Room of *Judas* was, That he might be a Witness with the other *Apostles*, of the Resurrection of *Christ*, Acts i. 22. And what *Faith* could they have in him, whom they had quite given over, and never expected to see him more ? They trusted, that it had been he, who should have redeemed *Israel*, Luke xxiv. 21. But when he was dead, all their Hopes were gone, they expected no Redemption from him. This was far from a *Christian Faith* ; and could there be a *Christian Church*, without this *Faith* ?

To avoid all this, and secure the Promise of *Indefeetibility*, to the *Church*, some of your Authors of greatest Name have said, that the *Church* was then preserved in the *Virgin Mary*. And thence infer, that the *Catholick Church* may be preserved in one Woman, as it was then ; and that so it may be again, in the Times of *Anti-Christ*, and the great *Defection* is foretold, will be before



fore the second Coming of Christ, when Faith shall  
 not be found upon the Earth ; that is very hardly,  
 when it may be confined to one  
*Bannes com. in* Laick, a Woman, or a Baptized In-  
*2. 2. Quest. In* fant, as other of your Doctors al-  
*Art. 10. Dub. i.* low.

L. This is giving up the Church quite, as a  
 Society, with Government, Discipline, &c. and I  
 hardly believe any of our approved Authors have  
 said so much and not been censured for it

G. They are no less Men than *Alensis*, the Au-  
 thor of the *Gloss* upon the *Decretals*, *Lyra*, *Occam*,  
*Alliaco*, *Panormitan*, *Turrecremata*, *Peter de*  
*Monte*, *St. Antoninus*, *Cusanus*, *Clemangis*, *Jaco-*  
*batus*, *J. Fr. Picus*, &c. And to save Repeti-  
 tion, your Lordship will find their Books and  
 Words quoted, in this small Treatise in my  
 Hand, intituled, *The incurable Scepticism of the*  
*Church of Rome*, printed here, 1688. p. 22;  
 &c. I name this little Tract, because it is short,  
 and will give your Lordship no great Trouble,  
 and proceeds upon the same Argument I have  
 undertaken with your Lordship, instead of the  
 particular Points in Dispute betwixt the Church  
 of Rome and us, as *Invocation of Saints*, *Purga-*  
*tory*, &c. to go at once to the Bottom of the  
 Cause, and examine the Ground and Founda-  
 tion of Faith, as taught in the Church of Rome;  
 which is shewed, I think, to a Demonstration,  
 to be wholly precarious, and uncertain: And  
 that there is no greater Difference and Confu-  
 sion among any Sort of Men, upon any Subject  
 whatsoever, than there is among the Divines of  
 the Church of Rome, concerning her Rule of  
 Faith,

*Faith*, and *Infalible Judge* of *Controversy*. And every one of the different *Opinions* about it, is in flat *Contradiction* to all the others, so that if any one of them be true, all the rest must be false : and yet they all pretend to believe with *Divine Faith*, and think it necessary in this Case, becaule it is the *Foundation* of their *Faith*.

Now, if according to these learned Doctors, the whole *Church* failed upon our Saviour's Death, then the *Gates of Hell* did prevail for a Time. And if the *Virgin Mary* were excepted, that would not do much as to the standing of the *Church*. But have they any *Revelation* to Ground *Divine Faith* upon ; or, upon what Grounds do they believe, that the *Virgin Mary* knew the *Scriptures*, or the *Resurrection of Christ*, more than the *Apostles*, and was not under the same Despondency as they were ? This seems to be that *Sword*, which *Simeon* told her, should pierce through her own Soul also, Luke ii. 35.

L. To avoid all these Things, some suppose, That the *Christian Church* was not formed till the Descent of the *Holy Ghost* at *Pentecost*, when *Peter* converted about 3000, as told in the 2d of *Acts*. And that it was of this *Christ* spoke, when he told *Peter*, that He would build His *Church* upon him, and called him a *Rock*, and that it was fulfilled at this Time, when *Peter* was made the Instrument of the first and great Conversion, which was the *Foundation* of all that followed.

G. If the *Christian Church* was not formed, as some think, till after the *Resurrection*, because our Redemption was not till then compleated :

E

Or,



Or, as others think, till the *Ascension*, when *Christ* Commissioned his *Apostles* to go and teach all Nations, Matth. xxviii. 19. Or till the *Descent* of the *Holy Ghost*, when they were *endued with Power from on High*, Luk. xxiv. 49. Yet any of these Ways it will follow, that there was no *Christian Church* before the *Death of Christ*. And then, that the *Jewish* was the only true *Church* while *Christ* lived in the World. For the *Jewish Church* was to last till the *Christian* was formed, else there was no *Church* at all after *Christ* came, till his *Resurrection*. And then it would follow, that the only true *Church* in the World did reject our *Christ*. And then there will be no Choice left us, but either to acknowledge the *Fallibility* of the *Church*, or to reject *Christ* from being the *Messiah*. But if the *Christian Church* was formed upon the first Appearance of *Christ* in the World, or upon his ordaining the *Twelve Apostles*, and sending them out to preach, or upon any other Act done in his Life ; then, as said before, the whole *Church* failed upon His Death. But if the *Church* cannot fail, no not for a Moment, because of the *Necessity* of a *Living Infallible Judge* always in Being, the *Succession* of the *Monarchy* of the *Church* ought to be *Hereditary*, where the *King never dies* : For this Scheme, will not admit of an *Inter-Regnum* for Months, or Years, that may be spent in the Election of a *Pope*. In all which Time the *Church* has no *Head*, or *Monarch*. Much less when there are *Popes*, and *Anti-Popes*, which has occasioned 26 Schisms in the *Church of Rome*, some of them of long Continuance. And who is *Judge* in such

a Case? Is every Man left to his own *private Judgment*. And is it all one, which of the contending *Popes* he adheres to, whether to the *Right* or the *Wrong*? Or can the *Church* have two or three opposite *Heads* at the same Time?

L. Therefore in *France*, where I received my Education, they placed not the *Infallibility* in the *Pope*, but in a *General Council*.

G. I told your Lordship before, that there never was a *Council* truly *General*. That there are *Disputes* in your *Church* concerning *General Councils*, some receiving thole, or Parts of them which others reject. And who shall be *Judge* in this Case?

But suppose you were agreed among yourselves concerning your *Councils*, and that they were *infallible*, yet they are not a *living Judge* always in Being; you have not had one since that of *Trent*, which began in the Year 1545, and concluded in the Year 1563. Now, 150 Years ago. And there may not be another in twice that Time, if ever. Where then is the *living Judge* always in being, which the *Bishop of Meaux*, and others think necessary?

L. *General Councils* may in this Sense be called *Living*, and *always in Being*, that their *Canons* are always in Being, and determin *Controversies*, to those, who regard them. And if new *Heresies*, or *Controversies*, or *Schisms* of *Popes* arise, new *Councils* may be called to determin them.

G. And Ages may pass before that can be done. And the *Church* may be corrupted in the mean Time, for want of such a *living Judge*. As



Europe is now situated it would be pretty difficult to have a *General Council*. And it may be long enough before any *Pope* may be of Opinion to call one, or hazard his *Supremacy* upon it.

[19.] But, my Lord, the *Canons* of past *Councils* are not *Living*, nor can speak for themselves. There are *Volumes Printed* of the *Learned* in your own *Communion*, giving contrary *Expositions* of the *Canons*. I will instance in one; The *Third Canon* of the *Fourth*, commonly called the *Great Council* of *Lateran*, acknowledged to be a true *General Council* by all of the *Church of Rome*, established in most expresse and positive *Terms*, the *Pope's Power* of deposing *Princes*, and *Absolving* their *Subjects* from their *Allegiance*, not only if he please to call them *Hereticks* themselves, but if they do not *Extirpate* all *Hereticks* out of their *Dominions*. This is maintained in the literal *Sense* by *Bellarmin* and the *Italian Doctors*. On the other Hand, the *Gallican Church*, who have condemned the *deposing Doctrine*, and yet own this *Council of Lateran*, are put to hard *Shifts*, and many *Distinctions* to solve this; but it is impossible, for either that *Doctrine* must be true, or this *Council* has greatly erred.

L. But not in *Faith*. This is no *Matter of Faith*.

G. But is it not *Matter of Salvation*, for which we shall be judged at the last Day? *St. Paul* says, *Rom. xiii. 2.* *They that resist the (lawful) Powers, shall receive to themselves Damnation--- Wherefore (says he, Ver. 5.) ye must needs be*  
sub.

*subject, not only for Wrath, (or fear of temporal Punishment from these Powers) but also for Conscience Sake; that is, towards God. And what are these Guides of Conscience, who lead us wrong in this? In the Description of the Last Judgment given by Christ, Matth. xxv. 31 to the End, Men shall be judged chiefly for their Practice. There is nothing mentioned there, but what Men have done. And have we no Guide, as to Practice, while we raise such Contentions about a Guide in Faith? Or is the Church a Guide in Practice too? And is a General Council the Church? Then the Church has led us into a damnable Practice, unless the Pope has Power to depose Princes at his Pleasure, and that there is no Sin in Rebellion, and all the Blood and Desolation that follow it, if his Holiness so command!*

*L. But the Church does not oblige us to profess or subscribe the deposing Doctrine, no, nor to believe it, so that you may be a good Roman Catholick, notwithstanding all this. Nay you may oppose the deposing Doctrine, as the Clergy of France do.*

*G. And may I not be as good a Roman Catholick if I do believe it, and defend it, and practise it too? And have I not all the Encouragement the Church of Rome can give me, the frequent Practice of the Popes themselves, and here the Canon of a General Council for it? And have any of the Popes ever yet renounced it?*

*L. But the Doctors do not agree about the Sense of that Canon. You see France takes it*



in a quite contrary Sense from the *Pope* and *Italian* Doctors.

G. Then your Lordship sees, that Canons are but a *dead Letter*, and that there may be Disputes about them. And where then is the *Living Infallible Judge* always in Being? You see the Canons of former Councils cannot be this *Judge*. There must be another *Judge* to determine what the true *Sense* of them is. And who should that *Judge* be, but the *Pope*, the *Head* of the Church? I am sure, if I were a *Roman Catholick*, I should be on that Side. I could shew your Lordship several other Canons of Councils, that are in Dispute among your own Doctors; but that can be no Wonder, when I have already shewed, they are in Dispute about the Council themselves. So that there is no Certainty, what the Judgment of your Church is: Or, rather it is certain, that it is most erroneous, and in Matters that concern our Eternal Salvation, as well as the *Peace* of the *World*, that is *Rebellion*, (among other Things) which is as *Witchcraft* and *Idolatry*. I have instanced in this *Sin*, because I know your Lordship to be tenacious of your Loyalty.

And now, My Lord, since the Saving of our Souls is the End for our being of any Church, I leave Your Lordship to judge, whether the People are safest in the Communion of *Rome*, or of the Church of *England* as to this Point?

[20.] L. They are safe in the Church of *France*, where the *deposing* Doctrine is disowned.

G. M

G. My Lord, our Despute is with the Church of Rome. And if the Church of France differs from the Church of Rome, in Matters whereon our *Salvation* depends, they cannot be said to be one Church, or to have the same Guides to Heaven.

But, My Lord, the Pope's deposing Power has extended it self even to France, of which you will find frequent Instances in their Histories. And even so late as the *Holy League* against Hen. III. all the Popes in that Time joined with the *League* against the King, and supported that *Rebellion* by their Authority. And the Generality of the *Bishops* and *Clergy* of France, and their *Universities* took Part with the *League*, and justified it by Principle, and in Print, the Book *de justa Abdicatione Henrici III. Of the just Abdication of Hen. III. King of France*, was then wrote upon the Foot of the *Deposing Power*. not only of the Pope, but also of the People. And D'Avila in his History of these Civil Wars in France tells A great and solemn Procession was made by Order from the Cardinal Legat, to implore God's Assistance, (for the Success of the *League* against the King) in which the Prelates, Priests, and Monks of the several religious Orders, walked all in their accustomed Habits; but besides them, Armed openly with Crosets, Guns, Swords, Partisans, and all Kind of Arms Offensive and Defensive, making an once a double Shew, both of Devotion, and constancy of Heart, to defend themselves.

D'Avila Hist.  
of the Civil Wars  
of France. Eng-  
lish Translati-  
on. Printed in  
the Savoy, 1678.  
lib. xi. pag. 459.



Which Ceremony, though to many it seemed undecent and ridiculous, yet was of great Use to augment and confirm the Courage of the common People.

And the Cardinal-Legat lays in the Declaration he Published to the Leagues, that  
 Ibid. Lib. xiii. p. 578. to acknowledge an Heretick for their King, is the Dream of a Mad-man, which proceeds from nothing else but Heretical Contagion.

And the Leagues shew wherein they placed their Confidence, and say, They are  
 Ibid. p. 598. the most holy Fathers (the Popes) and the most holy See, that have sent us Relief: And though many have been called to that supreme Dignity, (of the Popedom) since these last Troubles, yet hath there not been one of them, who hath changed his Affections towards us: A most certain Testimony that our Cause is just.

And there had been Six Popes during the League, viz. Gregory XIII. Sixtus V. Urban VII. Gregory XIV. Innocent IX. and Clement VIII. And they supported that Rebellion, not only with their Blessing it and the Authors of it, and cursing the King, and all the Loyal Subjects, who adhered to him; but they sent more substantial Relief,  
 viz. 300000 Crowns for the Service of the Cardinal of Bourbon, whom they had chosen King, by the Name of Charles the Tenth, against the next in Blood, only because he was a Protestant; and 15000 Crowns a Month to carry on that Rebellion, with an Army of 6000 Foot, and 1200 Horse

Ibid. Lib. xii. p. 493, 501, 503.

Horse to assist these *holy Leaguers*. The Pope went Heart and Hand into this Work, *Which he accounted excellently Good*, (says D'Avila,) and of wonderful Glory and Advancement to the Apostolick See. Lib. xi. p. 431.

And afterwards, when the Success of the King's Arms had induced several of the Clergy, and others to come over to him, the Pope sent his *Monitory Letters* to the Prelates and Catholics, commanding them *under Pain of Excommunication, and of being deprived of their Dignities and Benefices, and of being used as Sectaries and Hereticks, that they should withdraw themselves from those Places that yielded Obedience to Henry of Bourbon, (so he stiled the King) and from the Union and Fellowship of his Faction.* And the Authority of the Pope prevailed so far, at last, that those Catholics, who had joined with the King formed a Conspiracy against him, upon his Delay of changing his Religion, wherein the Princes of the Blood were most violent, and told him plainly to his Face, that if he did not perform his Promise, (to turn *Roman Catholick*) they would Desert him, and join with the *League*. See D'Avila, p. 611, 612. as likewise, 555, 601, and 605. Lib. xiii. page 613.

After his Conversion, and being by that Established upon the Throne, they feared his Power, and therefore the Pope (as now) made less Noise with the *Deposing Doctrine*, which yet he would not disown, but kept it *in Petto*, till a more fitting Opportunity. But yet it was not carried so Covertly, but that, even in their Sermons



Sec K. James  
I. his Defence  
of the Right of  
Kings against  
Cardinal Per-  
ron p. 4.

mons, wise and willing Men might know their Meaning. Ravallac upon his Examination, alledged the *Lent Sermons* before his Assassination of King Hen. IV. as the Ground and Encouragement to that Execrable Fact. But after that Magnanimous Prince had thus fallen a Sacrifice to their restless, furious Zeal, and his Son succeeded Young and Fenceless, to the Government, then they set up again the deposing Doctrine on High, because then they durst do it. With which our King James does justly upbraid them, particularly his Opponent, the Cardinal of Perron, in the Preface of his Book quoted on the Margin. For it was but five Years after the Murder of Henry IV. viz. An. 1615, that Cardinal Perron, in the Assembly of the *Three Estates of France*, and in the Name of the *First Estate*, that is of the Clergy, did re-assert the Power of the Pope to Depose Kings, with this Reason, that otherwise, *There had not been any Church for many Ages past; and that, indeed, the Church* (he meant of Rome) *was the very Synagogue of Anti-christ.*

But to come to a fresh Instance now on foot, the Pere Jurveny, a French Jesuit has lately printed a Book at Rome, in Defence of the Pope's Power to Depose Princes: And the Unwillingness and Shifts of the Jesuits at Paris, to disown him in this. and to disclaim that Doctrine fairly and above Board, shews, that it is not yet quite extinguished in France, but kept in the Embers, as in the Reign of Henry IV. For all who Understand that Order of the Jesuits, know full well

well, that none of them dare print especially upon such a Subject, without the Approbation of their Superiors. However, it is plain by this, that the Deposing Doctrine is still countenanced at Rome. And that *France* is not intirely free from the Infection. And though the Vigor of the present King has depressed it very much, we cannot say it is totally extinguished, or that there is no Danger of a Relapse, while the Authority of the Pope is so reverend, as *Head* of the Catholick Church; and this Council of *Lateran* is still owned as truly *General* and *Infalible*. And the *Bishops* of *France* still take an *Oath* of *Fidelity* and *Obedience* to the *Pope*.

*L.* But that *Oath* is not inconsistent with their *Fidelity* to their *King*.

*G.* Pray, my Lord, let me ask you, is not an *Oath* to be taken in the known and declared Sense of the *Imposer*, for whose Security it is taken?

*L.* Yes surely, for otherwise all such *Oaths* would be equivocal, and no Security at all.

*G.* Then the Question will be, what the *Pope* means by the *Regalia* of *St. Peter*, and all the *Rights*, *Perogatives*, &c. of the *Apostolick Chair*, as he calls his own, to which these *Bishops* are Sworn, *contra omnem hominem*, against every Man, or Power in the World. For it is the *Pope*, who imposes this *Oath*, and it is taken for its Security. And has he not sufficiently declared what he means by it? Take it in the Words of the *Proceedings* of the *Parliament* of *Paris*, in the *Appendix*, p. 44. where they say, *That by this Decree* ( of the *Bulla* in *Cæna Domini* )



ni) the Popes declare themselves Sovereign Monarchs of the World. And this is no more than is given them at their Coronation, as you have it in the *Roman Pontifical*, where the *Triple Crown* is put upon the Pope's Head, with thele Words,

Accipe Thy-  
ram Tribus Co-  
ronis ornata:  
Et scias te esse  
Patrem Principum  
& Regum:  
Rectorem Orbis:  
In Terra  
Vicarium Salvatoris  
nostri  
Jesu Christi.

Receive this Diadem adorned with three Crowns: And know your self to be Father of Princes and Kings; Governor of the World: and Vicar upon Earth of our Saviour Jesus Christ.

And must not this Governor of the World have Power to dethrone all petty Kings and Princes, that are under him? Else, how can he Govern the World? And the Popes think, that this their Sovereign Power of Deposing Princes is fully Recognized to them in the foresaid Canon of the Councils of *Lateran*. And no Pope has ever yet been brought to disown this Power. So far from it, that the Pope, who most of any other, asserted this *Bulla in Cæna*, and set it up on High, causing it to be affixed and published, not only at the Doors of the Churches in *Rome*, but in the Field of *Flora*, that all might take notice, as you find at the End of the *Bull*, p. 37. *Appen.* And who practised his deposing Power (the last in *England*) upon Queen *Elizabeth*, absolving her Subjects from their Allegiance, and commanding all the Catholicks in *England* to pay her no more Obedience. nor Taxes, &c. I say, this same Pope has been pick'd out to be canonized for a Saint, the very last Summer, 1712, by the present Pope, with all the Solemnity and Requisites in the Church

Church of Rome for making a *Saint*. And this present Pope, as well as his Predecessors, does every Year, thunder out the *Excommunications* of this *Bulla in Cæna*, by Bell, Book and Candle, which, like *Dracensor*, cuts down *Friends* and *Foes*: for there never was a *Roman Catholick King* in *England*, other Kingdom, or in any either before the *Reformation*, or since, but is *excommunicated* by this *Bull*, and by the 24th Article, past the Power even of the Pope to absolve him, unless he first abrogate and annul all the *Laws* of his Country which are contrary to the Tenor of this *Bull*. And this never yet was done, and I dare say, never will be done in any Popish Country in *Europe*; and there is not, nor ever was any Popish Country in any other Part of the World, unless you will except the late *Spanish Plantations* in *America*. And not only the *Kings* themselves, but all their Parliaments, Councillors, Judges, Officers, even to Printers or Publishers, or any whosoever that either directly, or indirectly, tacitely or expressly, Violate, Depress, or Restrain the Ecclesiastical Liberties or Rights of the Apostolick See and holy Church, of Rome, howsoever, and whensoever obtained, or to be obtained, are all here *excommunicated*, as likewise all *Archbishops*, *Bishops*, and *Clergy*, who shall do the same, and all, who shall presume to attempt any Opposition or Contravention to any thing contained in this *Bull*, are left under the *Displeasure of Almighty God*, and of His Blessed Apostles Peter and Paul, which is the concluding *Sanction* of this *Bull*. And here *Saints* must be joined with *God*, lest his Displeasure



lure should not be sufficient. By all this it appears, That there is hardly any *Roman Catholick* in the World, above the Condition of a Plowman, who is not *excommunicated* by this *Bull*. And here you see plainly the Pope assuming a *Temporal* or *Civil* Power over all *Emperors*, *Kings*, and *Princes*, limiting them by *Artic. 5.* as to the raising *Taxes* upon their own Subjects, without his expresse *License*; and exempting all *Ecclesiasticks* from being any way *Taxed* by them. *Artic. 18.* Or being under their Power, even in *civil* or *criminal* Causes, as by *Artic. 19.* though it were *Treason*, *Murder*, &c. for which noble Principle *Thomas Becket*, Archbishop of *Canterbury* was *Canonized*, for maintaining the *Liberties* of that *Holy Church*.

Now, my Lord, I leave it to your self, whether, if you were a *King*, you would desire all the *Bishops* of your Kingdom to be under an *Oath* of *Fidelity* to another, who pretended an *Absolute* and *Civil* Power over you, with Authority to depose you, as he had done to several of your Predecessors, and would by no Means be brought to disclaim such his Power, but on the contrary, made a fresh Claim of it every Year, and of his being the *Sovereign Monarch* of the *World*? Nay, he puts in his Claim for more, if more can be thought of, as it is worded in the *Bulla in Cæna. Artic. 24.* *All the Rights of the Apostolick See and Holy Church of Rome, however and whensoever obtained, or to be obtained — Howsoever obtained, that is, You are not to enquire, whether Right or Wrong: And whensoever, that is, You are not to go back to Antiquity, or the Institution,*

or

or look farther than the present *Possession*, which, with him gives *Right*, when it is for him. And to be obtained, secures any new *Acquisition* he can make, and all his future Pretences. This is like swearing *Et cætera's*. And now, I think, the *Plenitude* of his Power is sufficiently guarded! And all this is included in the *Regalia* of *St. Peter*, and the *Rights* of the *Roman Church*, to which the *Bishops* of *France*, as well as of other *Popish Countries*, are *Sworn*, if they take that *Oath* sincerely; that is, according to the known and declared *Sense* of the *Imposer*.

[21.] L. But I suppose this *Oath* must have been taken away, if that *Model of Church Government* had gone on, which was proposed by the *Parliament of Paris*, (and no doubt with the *King's Appropriation*) that a *Council of the Bishops &c.* in *France* should be constituted by his Majesty to dispose of vacant *Bishopricks*, &c. and determine all *Ecclesiastical Matters*, without any *Appeal* or *Recourse to Rome*.

G. And it had gone on, but for the Success of that *Confederacy* formed by *Pope Innocent XI.* against the *King of France*, to re-establish his *Supremacy* there. In order to which he sent a *Nuncio* to our late *King James* to invite him to be *Head* of that *Confederacy*. But he who had learnt no other than *French Popery*, absolutely refused, and opposed the *Encroachments* of the *Pope's Supremacy*, as appears plainly by his *Concurrence* with *Monsieur Barillon* the *French Ambassador*, then residing with him, to cause the *Proceedings of the Parliament of Paris* against the *Pope's*



Pope's Supremacy, hereunto Annexed, to be translated into *English*, and Printed at *London* in the Year 1688, which was his last of reigning here. And the *Pope* had this for his Excuse, that he could not otherwise have carried on his Confederacy, than by concerting the *Disposition* of King *James*. Who would not have agreed to the first of the *Articles* Sworn at the *Hague* by the *Prince, Allies, and Confederates*, in *February*, 1691, and printed here at that Time, viz. *That no Peace be made with Lewis XIV, till he has made Reparation to the Holy See; for whatsoever he has acted against it; and till he annul and make void all those infamous Proceedings against the Holy Father Innocent XI.* These are the *Proceedings* of the *Parliament* of *Paris*, hereunto annexed. And in the *Treaty* of *K. William* with *Spain*, bearing Date Dec. 31. 1690, it is stipulated, *Art. 4. That all Things in the Ecclesiasticks (in France) should be restored as in their former State.*

Now if King *James* would not come to these Things, was there not sufficient Reason for the *Pope* to exercise his *Deposing* Power against him, in the best Manner that he could? And if he had such *Power* from *God*, then King *James* had no Injury to complain of as done to him, being *Deposed* by his lawful *Superiors*.

L. You recal to my Mind the Astonishment we were in here at the cold Reception, and even Sights put upon the Earl of *Castlemain*, Ambassador of King *James* at *Rome*, while a Protestant Doctor, no Ways acceptable there upon his own Account, and some others were caressed in an extraordinary Manner. But the Event of Things

Things explains their Conduct. And now we see the Reason why *Innocent XI*, was then called here the *Protestant Pope*, because he took Part against King *James*, and helped on the *Revolution*. And I have been told, that at that Time the Pope did require of King *James*, his Promise to use his Endeavours to have the *Oath of Supremacy* taken away in *England*. And that his Majesty did positively refuse it, which some of us wondred at here. But that another did promise it, and in this, was as good as his Word, and has taken this Stumbling-block out of our Way.

G. King *James* his Fate was very hard, he was Abdicated in *England*, because he was a Papist : And the Pope wrought his *Deposition*, because he was too much a Protestant. And such Protestants are the *French* reckoned at *Rome*, they are called there *Heretici Tolerati*, *Tolerated Hereticks*. Nor would they be *tolerated*, if the Pope could help it ; that is, if he durst imitate the Example of his Predecessor, the new Saint, Pope *Pius V.* to Depose the *Sovereign*, Absolve the *Subjects* from their *Allegiance*, and *Interdict* the *Kingdom*. But that Experiment proved so fatal to the Pope in *England*, that it is not likely it well ever be tryed again, either in *France*, or any where else. The Thunder of the Vatican is spent, and become a *Brutum Fulmen*. The Emperor keeps *Commacchio* still, notwithstanding it is particularly named, by the *Latin Name Comacum*, in the *Bulla in Cæna*. The 2d Article Damns all, who appeal from the Pope to a future Council : Yet have we seen it done in Form by the King of *France*, and the



Parliament of *Paris*; and that very *Bull* named, and thrown off without any Regard. And the whole *Gallican Church* are under this *Excommunication*, in almost, all the Articles of it, by the four memorable Propositions, here annexed, which were established in the *General Assembly* of their Bishops and Clergy in the Year 1682, upon which the Pope refused his *Bull* to the Bishops there, as is complained of in the Proceedings of the Parliament of *Paris*, and was the Ground of their Quarrel with Pope *Innocent XI.* And the learned *DuPin* wrote his Treatise before-mentioned *de la Puissance Ecclesiastique*, &c. in Defence of these Propositions against all the Objections of the Pope and Church of *Rome*.

L. You should have said the Court of *Rome*.

G. I understand not the Distinction. If you mean nothing by the Church of *Rome* but a *General Council*, then there is no Church of *Rome* now in the World, but if there be a Church of *Rome*, where shall we look for it, but at *Rome*? And what is it there, but the Pope and his Cardinals? And is not that it which you call the Court of *Rome*? Where then is the Difference?

L. We own the Pope to be the *first*, and the *chief of the Bishops*, and as such, keep Communion with him, as it is said in the *Proceedings of the Parliament of Paris*, p. 51.

G. The Precedence of Bishops is not a Matter of that Consequence as to break the Peace of the Church for it, or which of them should be President in a Council. If that were all the Difference, the Bishop of *Rome* should have it with all my Heart, or any other Bishop they should agree

agree upon. And if this were all that is meant by the *Supremacy* of the Pope, we should not trouble the World much about it. But he will not be content with any such Thing. The *Supremacy* he claims is no less than an absolute *Sovereignty* over all the Churches and Kingdoms of the Earth, their *Bishops* and their *Kings*: And this not by any *Ecclesiastical* Constitution, or Grant of Temporal Princes, which might be Conditional, Limited, and Revocable; and would infer their Superiority to him: But by a *Divine* and *Indefeasible* Right, as Successor of St. *Peter*, and Heir of all the Promises made to him; *Unalterable*, *Unlimitable* and *Unaccountable* to any Power upon Earth.

L. Whatever he means by his *Supremacy*, we mean no such Thing, or other, than that he is the *First*, or *Chief* of the *Bishops*, and as such, think our selves obliged to keep Communion with him.

G. But when he means one Thing by his *Supremacy*, and you mean another, and he has sufficiently declared, what he means by it, and requires your owning it and *swearing* to it, for his Security. Who deal most sincerely with him, we, who not believing any such *Supremacy* in him, will neither *own* it, nor *swear* to it: Or you, who not believing it more than we, in the Sense you know he means it, yet own it in General Terms, but in a quite contrary Sense to what you know he means, and trusts to, as his Security? We *disown* it, and fight against it: You fight against it as much as we, yet seem to *own* it.



L. But though we differ from the Pope upon the Point of his *Supremacy*, yet we keep Communion with him.

[24.] G. Is not *Excommunication* putting a Man out of *Communion*?

L. Yes; for so is the Word *Ex-communicate*; that is, to put out of *Communion*.

G. Can a Man be said then to Be in the *Communion* of a *Bishop*, who has *Ex-communicat-ed* him?

L. No, I think not, else *Ex-communication* signifies nothing.

G. Then none can be truly said to be in Communion with the Pope, who are *excommunicated* by him every Year in the *Bulla in Cæna*: And that is all *France*, and you, my Lord, and all, who are on your Side of the Question concerning the *Supremacy* of the Pope; for that is the Main, almost the only Subject of that *Bull*.

L. But all Casuists do agree, that an *Ex-communication* does not bind, which is made *Clave Errante*, that is, where the Judge passes Sentence through *Mis-information*, *Inadvertance*, or of *Malice*, *Self-designs*, or other sinister Motive; in these the *Judge* has *erred*, and also where he has *exceeded* his *Authority*, and extended it to Things that are not subject to it; in these Cases the Sentence is unjust, and will not be ratified in Heaven.

G. But who is *Judge*, whether the Sentence be pronounced *Clave Errante* or not? And how far the Pope's Authority does extend: He has *excommunicated* you, All of you, as if each one  
were

were particularly named ; for so it is expressed in the *Bull*. On the other Hand, you despise this *Bull*, and say, with the Parliament of *Paris*, p. 44, 45. That he has hereby *excommunicated* himself ! and so you have a *Head* of the Church, who is *excommunicated* ! And so of every Pope, who gives his *Sanction* to this *Bull*, that is, all the Popes in our Time, and long before. And from whose Communion is the Pope of *Rome* *excommunicated* ? Is there any other Communion but that of *Rome* ? Is a Person *excommunicated* no longer a *Member* of the Church ? And can he then be the Head of it ? These are matters of no small Importance, no less than whether we are *Members* of the Church, or cut off from it ? You are cut off, says the Pope and Church of *Rome*. No, says *France* to them, you your selves are cut off. And yet these two Churches are the same ! And is there no *Judge* in this Case ? Is every Man left to his own *private Judgment* ? How then have we been teased with that Question, *Who shall be Judge* ? This answers all Objections with you ; for begin at what Point of Popery we will, and bring Arguments never so convincing, we are always stopt with this Question, *Who shall be Judge* ? And so you refer all to the Authority of your Church. But when you answer this as to your own Case, you will have answered it as to us too.

If the Pope is *Supreme Head* of the *Universal Church*, he must have Power of *Excommunication* over all in his own Communion ; that is according to his *Scheme*, over all Christians in the *World*. And to dispute the *Validity* of his *Excom-*



*munication*, is a total Denial of his *Supremacy*, and setting up another *Supreme* above him. And who is that? Who is *Judge*, whether his *Excommunication* is valid, or not? And by what *Authority* does he *judge*? It must be by some *Authority Superior* to that of the Pope. And so he is *Supreme* over the *Supreme*.

But if the Pope's *Excommunication* stands, (without which his *Supremacy* falls) we may say, *Who then can be saved?* All the Christian Kings and Princes, that are, or ever were in the World, even those of his own *Communion*, particularly in *England*, as well before the *Reformation* as since, are altogether *curst* and *anathematized* to the Pit of Hell, by the *Bulla in Cæna*; and with them, all their *Bishops*, *Divines*, *Parliaments*, *Judges*, *Lawyers*, *Clerks*, *Printers*, and *Publishers*, or any others, who have any manner of Way been *Aiding*, *Assisting*, or *Consenting*, though *tacitly*, to the *Contravention* of their Princes to any Part of this *Bull*; that is, as I said before, almost every one above the Condition of a *Plough-man*, are hereby all *damn'd*, by all the *Authority* the Pope has. Therefore have a Care of giving him too much, for he will take all any Body will give. He accepted this from *Bellermin*, that if the Pope should command the *Practice of Vice*, and forbid *Virtue*, the Church were bound to believe *Vice* to be good, and *Virtue* to be wicked. Nay, his own *Canon Law* saith, that if the Pope were so wicked, as to carry with him innumerable People by Troops, as Slaves to Hell, to be with himself for ever

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*De Rom. Pont.*  
*L. 4. c. 5.*

*Decret. part 1.*  
*dist. 40. can. 6.*  
*Si Papa.*

Tormented; yet no mortal Man whatever, must presume here to reprove his Faults, because he is Judge of all, and himself to be judged of none. So then they must keep their Reproofs, and not endeavour to stop the Career till they are with him in Hell, for then I suppose his Supremacy ceases! behold the Machine, of Human Invention, which God never thought of, nor ever once mentioned, of Climbing to Heaven by a Sort of Mechanism, upon a Ladder of Popes, Cardinals, Councils, &c. And though we see them leading us by Troops into Hell, we must give to Obstruction, because it would break the Machine of their being our *Infallible Guides* to Heaven!

[23.] L. But after all, if you could find an *Infallible Guide*, whom you believed to be so, it would give you much Ease, and be a Comfort to you.

G. But I must have some Reason to believe him to be such a Guide. And I could not be more sure of it, than of the Truth of that Reason, upon which I did believe it. So that all Recurs upon my own Reason still. And if my Reason misleads me in this, it is the most fatal Delusion, because it stops all Methods of Recovery, when I have once given to another the Dominion over my Faith. But this the Apostles disclaimed; for when they exhorted the Churches, they said, *Not for that we have Dominion over your Faith, but are Helpers of your Joy: For by Faith ye stand,* that is, by your own Faith. And if we, or an

2 Cor. i. 24.



Gal. i. 8. *Angel from Heaven preach any other Gospel unto you, let him be accursed.*

Did not this make them Judges, whether any new Gospel, or Doctrine was preached unto them? and our Saviour bids them stick to their own Judgment, and said unto them,

Luke xii. 57. *Yea, and why even of our own selves judge ye not what is right? And, if*

John x. 37. *I do not the Works of my Father, believe me not.* Was not this Appealing to their Judgment, whether he did the

Works of his Father, or not? And as many as followed their own Judgment they believed on him: But they who were tied up *Implicitly* to the Authority of the Church, they rejected him,

John vii. 48. *they said, have any of the Rulers, or of the Pharisees believed on him?*

*But this People, who knoweth not the Law, are cursed.*

L. If a Man durst dispute the Methods of Providence, it would seem strange that God did not order it so, as that the Church should have first known their *Messiah* when he came, and have declared him to the People, and then they all would have believed on him.

G. The Apostle says, *That the Foolishness of God is wiser then Men.* And he gives the Reason in the Words following, why God chose the foolish Things of the World to confound the Wise, that no Flesh should Glory in his Presence; but he that glorieth, let him glory in the Lord. And he applieth this to the Case we are upon, to the Revelation of Jesus Christ, when he came. For if he had been received

received upon the Declaration and Authority of the Church, we had gloried in the Church whose Authority would have been Prior and Superior to that of *Christ* himself, as being the Ground upon which we believed Him. But as the *Sun* cannot be seen but by his own Light, so *God* and *Christ* cannot otherwise be known; no Adventitious or borrowed Light, can shew the original Light, whence all lesser Lights are derived, which, like the *Moon* and *Stars*, disappear at the Presence of the *Sun*. So the Church disappeared at the Presence of *Christ*, who was known by His own Light only, *We beheld his*

*Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.* John i. 14.

Here was no going to the Church to know which was he; or if you had, she would have misled you. It would have been like going to the *Moon* to ask where the *Sun* was. The Church is the *Moon*, and the *Stars* are the particular Bishops and Doctors, and other Eminent Men: But *Christ* is the *Sun* of Righteousness, and He will not give his Glory to another.

L. But few believed *Christ* when he came, or in all his Life; for it is said, that *He was to the Jews a Stumbling-Block, and to the Greeks Foolishness.* 1 Cor. i. 23.

G. The Stumbling-Block to the *Jews* was the Authority of their Church against Him, as I have shewed. and the *Greeks*, that is, the *Gentiles*, could not till after the *Resurrection* of *Christ* have any Notion of the Oeconomy of our Redemption by him. Nor was he preached unto them till after the *Vision* of the Sheet to *St. Peter*,



ter, *Acts* x. For the Gospel was to be preached to the *Jews* first, but when they rejected it, leaning upon the *Infallibility* of their *Church*,

*Acts* xiii. 46. then it was sent to the *Gentiles*.

Who being free from that Stumbling-Block of the *Church*, received it readily, and now make up the whole Body of the *Christian Church* throughout the World.

And this teaches us another Thing; that is, That an *Infallible Guide* (supposing such a one) would not be an *Infallible Assurance* to us, unless we were *Infallible* too : For besides our not knowing Him, or mistaking another for Him; for there has been *False Christs*. We might misunderstand his *Doctrine*, and turn it to quite contrary Purposes from what He intended. This was the Case in our *Saviour's* Time. He was a Guide truly *Infallible*, and yet how few followed him, notwithstanding all his *Miracles* and *Heavenly Doctrine*? Therefore while we are *fallible* our selves, and liable to Errors, and Mistakes, in vain do we grope after an *infallible Assurance*, otherwise than the *Evidence* of Things makes them plain to that Reason, which God has given us.

The *Angels* of Heaven fell : *Adam* fell from his Innocency. And the Seven *Bishops* who were the Seven *Stars* in the Right Hand of *Christ*, and the Seven *Golden Candlesticks*, the Seven *Churches* in the midst of which He walked, these all are *fallen*; and what are We, that we expect *Infallibility*? What *Bishop*, what *Church* now is so *Infallibly* seated as these beloved Seven were? What  
Church

Church has a Promise of being exempted from that General *Defection*, which is foretold, will be before the *Second Coming of Christ*, when he shall not find Faith upon the Earth? Or may we not rather think, that the Plea of *Infallibility* in the Church of Rome (so many was detected) which hides Repentance from her Eyes, and hinders her to return from any of her Errors, which by this means continually flow without any Ebbing on any Side, I say, May we not think this always increasing Corruption, the chief Cause to bring on that *Universal Defection* in the latter Times? Does it not seem to hasten apace, to be even at the Doors, when we see no Absurdity so great, no *Text of Scripture* so full and express, to be too hard for this *Infallibility*? Not the denying of all our outward *Senses* at once, and owning, that we neither *See, Hear, Feel, Taste, nor Smell!* Not the express Institution of the *Lord's Supper in both Kinds*, to which the *Council of Constance* claps a *Non Obstante*, and takes away the Cup from the *Laitie!* Not the Authority and strong Reasoning of the *Apostles*, 1 Cor. xiv. against Publick Prayer in an *Unknown Tongue!* All these are Over-ruled by *Infallibility!* And many more we have to Instance in the particular Doctrines in dispute with the Church of Rome: In all which, by Virtue of her *Unlimited and Infallible Power of Interpretation*, she leaves no *Text of Scripture* of any Meaning, other than she thinks fit to put upon them, let the Words be never so express. And this, indeed, is no other than taking the *Scriptures* wholly from us, while we must not read them with our own Understanding.

And



And the Result of this, is, That the whole Foundation of our Faith is in the Church of Rome, without *Scripture*, or any Thing else, because the *Scripture* and every thing else is put *Absolutely* and *Implicitly* in her Power. And yet no Man alive knows, what this Church of Rome is, or where to be found? I mean that Church of Rome, to which the *Infallibility* is annexed. For if you travel to Rome, you will see nothing there but what, by a modern Distinction, you call the *Court* of Rome. Where then is this Infallible Church of Rome? Some place it in the Pope alone, as the only Heir of St. Peter, and *Living Judge* of Controversy, and therefore above all Councils, and the whole Body of the Church put together: Others like not this, and because some Popes have proved *Heretical*, and have been Censured and Deposed for it; and others of them have proved most *Wicked* and *Flagitious Men*, who besides the Viciousness of their own *Lives*, have filled the World with *Blood*, *Rebellions*, and *Usurpations*, in pursuance of the Deposing Power they have assumed over Princes; for these and other Reasons, they would not have the *Infallibility* trusted with the Pope, but lodge it in a General Council, as Superior to the Pope, with Power to *reform* and even to *depose* him: A *Third* Party approve of neither of these Ways, for as they think the Pope alone, without a Council, not to be infallible, so neither the Council without the Pope, who is the *Head* of it, and without whom there cannot be a lawful Council, as not a Parliament without the King; these are for *King* and *Parliament*, and place the Su-

pre-

*premac*y and *Infallibility* in neither *Pope* nor *Council* apart, but only when both together and agreeing; but because this will defeat several of those *Councils* called *General*, and split others, as when the *Pope* or his *Legates* withdrew from the *Council*, (like a *King* leaving his *Parliament*) then such was no longer a *Lawful Council*, but a *Schismatical Conventicle*, as was said of the *Councils* of *Constance* and *Basil*, &c, and because there has been *Popes* against *Popes*, and *Councils* against *Councils*; and that the *Requisites* necessary to constitute a *Lawful Council*, and consequently *Infallible*, are some of them disputed, as the *Authority* of *summoning* and *convening* the *Council* and *Presiding* in it; and other *Requisites* allowed by all to be necessary, are impossible to be known with any *Certainty*, as, That all the *Fathers* there met, should use all *Diligence* to examine and canvass to the bottom every *Point* that comes before them; and that they should be under no *Terror* or *Fear* of any, nor *Byassed* by *Party*, *Hopes* of *Preferment* or *Gain*, or any other corrupt *Passion*, but doing all *Things* out of true *Zeal* to the *Glory* of *God*, and *Good* of the *Church*; otherwise, that there is no *Infallibility* follows that *Council*; and this being impossible for any to know but *God* alone, consequently the *Infallibility* of all *Councils* is rendered precarious, and no *Certainty* at all in them; or rather it is certain, by the *Histories* of all *General Councils*, that these *Human Passions*, not consistent with *Infallibility*, had an *Influence* in all, or most of them; so that we cannot be certain of the *Infallibility* of any *Council*, unless we are  
*In-*



Infallibly Sure, that none of those Human Passions had a Mixture in it : This makes a *Fourth* Party in the Church of *Rome* ; that is, of those who place the Infallibility neither in Pope nor Council, jointly or severally, but in the *Church Militant*, as they speak, that is, the Church Diffusive, or all Churches up and down the World, We must then travel and learn. Here is a wide Mark, and we are plainly left at last to our own *Private Judgment*, to collect, and compare, to approve or reject, what we find scattered in all the Distant Churches upon Earth. And no Man's Life, or Capacity will be sufficient to make the Inquiry, in any tolerable Measure.

And now, My Lord, which of these *Four* Sorts of *Infallibility* will you take ? There are *Three to One* against you, choose which you will. And all these are of the Church of *Rome*. And what Difference is there betwixt having no Guide, or one you cannot find ?

*L.* If I cannot find him, I have him not ; and that is all one as to have none.

Miserable Man ! If he has no infallible Guide and is Fallible himself ; and yet upon his going Right, depends his Eternal, either Happiness or Misery.

[24.] *G.* You may as well find Fault with the Creation. Shall the Clay say to the Potter, *Why hast thou made me thus ?* Who was Guide to the Angels that fell ? Who was Guide to *Adam* ? Who was, or who is, Guide to all the Earth ? To the Heathens, to Mahometans, to Jews ? These

These last stick to their Church, as an *Infallible* Guide, and therefore are most obstinate, and the most inveterate Enemies to *Christianity*. Who is Guide to *Infants*, and to *Idiots*? And shall we Interrogate the *Almighty*, what he will do with these? or why he created them? And perhaps, the greatest Part of Mankind die before they come to the Years of Discretion: And when they are at Age, how few are capable to Judge, or have Opportunity or Capacity to examine the different Pleas Betwixt Church and Church, Religion and Religion? And do we not see the Generality of the World take up their Church and Religion just according to their *Education*? My Lord, if you and I had been born and bred in *Turkey*, we might have been *Mahometans*.

L. Is Religion then nothing but a *Chance*, according to the Place we are born in, or where we receive our *Education*?

G. No, My Lord, *Truth* is *Truth*, though all the World should depart from it. And there have been Converts in all Nations and Religions. But none where Men cannot be persuaded to overcome the Prejudice of Education, and examine impartially for themselves. But *Infallibility* bars all Examination, for that implies a Doubt, and brings us to *private Judgment*, and where then shall we wander? And yet you must apply to every Man's *private Judgment*, when you would make him a Convert to your Church. Why else do you Argue or Reason with him? Must he not then Examine all the Arguments and Motives you give him for the *Infallibility*



bility of your Church, and judge for himself, whether they are well Grounded, and will bear the Test of Reason? Or, must every Body have Reason, and *Examine* but your selves? Believe it then, you are in the most dangerous Condition of any. And you are the Men, who receive your Religion by Chance, just according to your *Education*. Suppose another should return your own Answer to you, and say. I will not *Examine*, I am Infallibly sure, and I will hear no more: What would you think of such a Man? Every *Ethusiast* will tell you the same. He will take his *Oath*; that he is Infallible! And will hear no more than the *deaf Adder*, the *Charms* of Reason; but he will bid you Silence your Reason, for that is it, which blinds you, though *Solomon* calls it the *Lamp of God*, which he hath planted in our Heart, *Prov. xx. 27*. This is the *Image of God*, in which he created us, and will be our Judge and Witness in the last Day, as it is given us for our Guide here. But instead of trimming this *Lamp*, to make it burn clearly, we hear the general Cry from your Side, *Put it out, — put it out —* We cannot deal with you 'till that *Lamp* be extinguished, it thwarts us every Turn, and starts a hundred Objections, that we cannot believe peaceably for it. But when it is quite taken away, (if that were possible to be done) then you offer to shew us a *Meteor* of Infallibility, (about which your selves are not agreed, nor know where to find it) which will keep us from ever *doubting* any more. As when a *Man's Eyes* are put out, he cannot see a *dirty*

*dirty Step*, or a *Precipice* before him, and then he is in that State of *Security* you propose.

L. You see how this Guide of yours, this *Lamp of Reason*, has mis led the Nations; for *Heathens*, *Mahometans*, &c. all plead *Reason*.

G. And we have no other Method with them than to *Reason* on still with them, and shew them that *Reason* is of our Side. And vast Multitudes of them have been thus Converted, even all the *Christian Churches* now in the World; for all of them are of the *Gentiles*. And for those who yet remain Unconverted, or have not had the *Gospel* sufficiently proposed to them, we must leave them to *God*, who made them, and will Require from no Man more than He has given him, but will Judge all People Righteously. Of this I have spoke before.

[25.] But I observe, that since this Notion of *Infallibility* came in to the *Church of Rome*, it has Rooted out all *Charity*, and her *Religion* has been chiefly employed in *Cursing* and *Damning* all the World but herself. Her *Canons* are tagged with *Anathemates* upon every Occasion, and you hear little in them of who shall be Saved, but every Page is full of who must be *Damned*. And the *Bulla in Cæna* pins the Basket, and leaves very few to Escape, even of the *Roman Communion* it self.

It is a Common Argument with which your *Priests* frighten *Women* and *Children*, viz. You *Protestants* say it is possible for a *Papist* to be saved: But we *Papists* say, it is impossible for a *Protestant* to be saved: Therefore it is safer being on our



*Side.* But this has turned to their Confusion; for as ther is nothing in it, but a confident *A-verring*, it shews, that they have no *Charity*, which is Greater even than *Faith* it self, 1 Cor. xiii. 13. And therefore, that they can be no *Christian Church*: Their want of *Charity* being by this much plainer than our want of *Faith*. Take *Chillingworth's* Answer to this, Chap. vii. of his Works, p. 306. "You (*says he to Knot the Jesuit*) "vainly pretend, That all Roman Catholicks, not one excepted, profess that Protestantism, unrepented, destroys Salvation. From which Generality we may except Two, at least to my Knowledge, and these are, Yourself, and *Fanciscus de Sancta Clara*, who assures us, that Ignorance and Repentance may excuse a Protestant from Damnation, tho' dying in his Error. And this is all the Charity, which by your own Confession also, the most favourable Protestants allow to Papists.

*Militiere* was persuaded, that King *Charles I.* was Happy in Heaven, because he preferred the Catholick Faith before his Crown, his Liberty, his Life. [Now it is known to all the World, that King *Charles I.* lived and died in the Communion of the Church of England, which he declared with his last Breath upon the Scaffold.] But Arch-Bishop *Brambal* gave him this Answer. "That which you have confessed here concerning King *Charles*, will spoil your former Demonstration, That the Protestants have neither Church nor Faith. But you confess no more here than I have heard some of your famous Roman Doctors at *Paris* acknowledge to be true

“ in General; and no more than that which the  
 “ Bishop of *Chalcedon* (a Man that cannot be  
 suspected of Partiality on our Side) hath Affir-  
 “ med and published in Two of his Books to  
 “ the World, in Print. That *Protestantibus cre-*  
 “ *dentibus, &c.* Persons living in the Communion of  
 “ the Protestant Church, if they endeavour to learn  
 “ the Faith, and are not able to attain unto it;  
 “ but hold it implicitly in the Preparation of their  
 “ Minds, and are ready to receive it when God  
 “ shall be pleased to reveal it, (which all good  
 “ Protestants, and all good Christians are) they  
 “ neither want Church, nor Faith, nor Salvation.

L. *Militiere* supposed, that King *Charles I.* Se-  
 cretly, and Invisibly, in the last Moments of his  
 Life, was by God's Spirit United to the *Roman*  
*Catholick Church.*

G. Then no Protestant, at least no Protestant  
 King need despair — But to these Divines let  
 us add some Royal Testimonies. King *James I.*  
 in his *Præmonition to Christian Monarchs* tell us,  
 That his Mother, (*Queen Mary*) as she was  
 ready to lay her Head upon the Block, sent him  
 this Message; That although she was of another  
 Religion that wherein he was brought up, yet  
 she would not press him to change, except his Con-  
 science forced him to it, not doubting, but if he led  
 a good Life, and were careful to do Justice, and go-  
 vern well, he would be in a good Case, in his  
 own Religion.

This was perfectly agreeable to the Senti-  
 ments of his Grandson, the late King *Jam. II.*  
 who often spoke to those Divines, who had the  
 Instruction of both his Daughters, to be diligent



in making them Religious and good *Christians*, in the Way of the Church of *England*, without so much as hinting at any Change of their Principles towards the Church of *Rome*, as I have heard my self from Two of them, Dr. *Turner* late Lord Bishop of *Ely*, and Dr. *Ken* late Lord Bishop of *Bath* and *Wells*. And neither before, nor after his coming to the Crown, would he suffer any Attempt to be made upon them as to Religion, of which there is an eminent Witness now alive, who knows if I speak Truth. And when a certain Zealot pressed him to endeavour their Reconciliation to the Church of *Rome*, and offered his Service for the Purpose, the King answered, *No, let them alone, they are so good, they will be saved in any Church.*

*L.* It is strange then he should be a *Roman Catholick* himself.

*G.* Not at all, for he might think, that best for him, without thinking those in Hazard, who were sincerely of the Church of *England*, and lived up to the Rules of it.

*L.* He could not think it lawful to be present at your *Common Prayers*.

*G.* He did not think it unlawful, because he heard them at his *Coronation*.

*L.* That was upon a particular Occasion. But does any *Roman Catholick* think it lawful to hear them constantly or frequently?

[26.] *G.* They did think so; for after the *Reformation*, the *Roman Catholicks* of *England* came to our Churches, and to our *Common Prayer*, without any *Scruple*. And this Continued till about the

the Tenth Year of the Reign of Queen *Elizabeth*, when Pope *Pius V.* forbad it by his *Bull*. So that he made the Separation, and if he had not sufficient Power to do it, or that there was not sufficient Cause for it ; then he made the *Schism* too, and it lies wholly at his Door. Now it is the Undoubted Right of every *National Church* to Reform, Alter, and Model their *Liturgy* as shall be most Convenient, provided there be nothing put into it, that is Contrary to the *Faith*, which is not so much as Alledged against our *publick Offices*. They have a *Breviary* at *Milan* and in other Places, different from that of *Rome*. And in *England* before the *Reformation* there were Diverse in several Diocesses, as what was used in the Church of *Salisbury*, of *Hereford*, of *Bangor*, of *York*, of *Lincoln*, &c. as is mentioned in the Preface to our *Common-Prayer Book*, concerning the *Service of the Church*. But these Differences did not break *Communion*, nor did the Alteration made at the *Reformation*, till the Pope, by the Plenitude of his *Supremacy*, and to be revenged upon Queen *Elizabeth*, took upon him to break the *Communion*. For which, as there was no sufficient Cause, our *Liturgy* being all *Orthodox*, even our Enemies being Judges ; so on the other Hand, the Pope's *Supremacy* did not Extend to break in upon the Rights and Liberties of any *National Church*, as has been, and is still Maintained by the whole *Gallican Church*, and others, the most learned in the Church of *Rome*. And my Lord, I know some *Roman Catholicks* of Figure and good Sense in *England*, who meerly upon this Account have come over to our

G 3

Church,



Church, and thought themselves Obliged to Return to the *Communion* of their *National Church*, and to heal the Breach made by that Excess of the Pope's *Supremacy*, which no Sober Man on this Side the *Alps* will own. It is strange to Own it in *Fact*, and yet Deny it in Words. Whoever own this *Bull* of *Pius V.* for breaking *Communion* in *England*, must also own the full Extent of the *Bulla in Cæna*, which has his Authority, in a particular Manner, as well as of all the Popes since. And it Damns almost all the Papists, as well as all who are not Papists.

[27.] L. We desire not to be called *Papist*, we think it a Word of Contempt, as if we were only Partisans for the Pope, and of that Party, or Faction, of *Christians*, who would raise his Power above the *Church*, and every Thing else.

G. I am glad your Lordship thinks so, and indeed, the Church of *France* (where you were bred) are not *Papists* in this Sense. They are got free, in a good Measure from the Servitude of the Pope. But they are still *Roman Catholics*.

L. We do not delight in that Word neither, as if our *Catholicism* were tied only to *Rome*; we term our selves *Catholicks* in General, as Members of the *Catholick*, or *Universal Church*.

G. We call our selves so too, and in the same Sense, and pray every Day for the *Catholick Church* in our Liturgy. Therefore we call not you *Catholicks*, because it would not distinguish you from us. But *Roman Catholics* is calling a Part the Whole.

L. You

L. You know the Meaning, not that the Particular Church of *Rome* is all the Churches in the World, but she is called *Catholick*, as being the *Head* and *Principle of Unity* and *Communion* to all other Churches.

G. If this be the Frame of the *Catholick Church*, it must have been so always.

L. Yes surely, for there was always a *Catholick Church*, that is, some particular Church, so called. in the same Sense as *Rome* is now.

G. Pray then, my Lord, tell me what Particular Church was so called, in this Sense, before there was a Christian in *Rome*? And how came that Church to lose it? And how was it transferred to *Rome*?

Every Bishop, every Church, and every Member of it, may be called *Catholick*, and were so called, as being included in the General Notion of the *Catholick Church*; but in the Sense you have Mentioned, as *Head* and *Principle of Unity* to all Churches, no *Bishop*, or *Church* ever had it, till taken up in the latter Times by the *Bishop* and *Church* of *Rome*.

[28.] L. But how came the Bishop of *Rome* to that great Sway he has long obtained in the Church?

G. It is very Obvious, because *Rome* was the *Metropolis* of the *Empire*: And consequently her Bishop must be more Conspicuous than any other, have more Respect pay'd him, and more Applications made to him, especially after the *Emperors* became *Christian*. And for the same Reason, when the *Seat* of the *Empire* was translated to



*Constantinople*, the *Bishop* of that Church took upon him, and Aspired farther to an *Universal Supremacy*, but was opposed by *Gregory* the Great, *Bishop* of *Rome*. There was no other Consideration then for the Superiority of one *Bishop*, or Church, but the Secular Dignity of the Place; for which Reason the *Patriarch* of *Jerusalem* (which was uncontestably the Mother Church of all) was postponed, and made the Lowest of all the *Patriarchs*. But for Divine Right, and Christ having named any one *Bishop*, or Church, as *Head* and *Superior* to all others, there is not a Word. And it could not be *Rome* before *Rome* was *Christian*; and Christ never named her upon any Occasion whatsoever, or gave the least Hint towards her, or that possibly can be applied to her. Strange and Unaccountable! If he meant to build the whole *Christian Faith* upon her, and to make her the *Catholick Church*, Is including all other Churches of *Christians*, and in all Ages throughout the whole World!

But, My Lord, *Fact* (as I said before) is the surest way to give us a true Light of Things. And the *Fame* or *Government* of the Church is a *Fact*, which must be Determined by *Histories* and *Records*, not Criticising upon *Words* that afford no Certainty. Let us look therefore, into the *Frame* of the Church from the Beginning. I hope I have made it Plain from the *History* of the *Acts* of the *Apostles*, that there was none of them appointed as a Sovereign over the others, whatever *Words* may be strained in Favour of St. *Peter*, for if he was called a *Rock* or *Foundation*,  
 so

so were all the others, they are called the *Twelve Foundations* of the Church. Which is said to be *Built upon the Foundation of the Apostles, and Prophets, Jesus Christ Himself being the chief Corner-Stone.* And not any particular Prophet or Apostle. And if the *Keys of Heaven* were promised to *Peter*, this was fulfilled in giving them to him jointly with all the others, without any Mark of Superiority in him. As in the Commission to *Teach all Nations*, it was equal to them all. and we find in *Fact*, that it was exercised by them all with equal Authority.

Rev. xxi 14.

Eph. ii. 20.

Matth. xvi. 19.

Job. xx. 23.

Matth. xxviii.  
19.

And all the Regimen of the Church, which the *Apostles* appointed, was that of *Bishops* in their several *Districts*, without any *Head* or *Sovereign Bishop* over them all, as *Supreme Judge of Controversy*: Of which there is not the least Tittle to be found in any of the *Histories* or *Writings* of those Ages next after the *Apostles*; though there were many *Controversies*, even in *Faith*, among them, which an Appeal to this *Judge* had speedily ended; but no such Thing appears, which could not have been missed, had it been known. *Metropolitans* were early; that is, the *Bishop of the Metropolis*, or chief City of a *Province*, who did preside in the *Synods* of that *Province*, and had other *Ecclesiastical Privileges* granted him, by the common Consent of the *Bishops* of the *Province*, for *Order Sake*, and greater *Harmony of Discipline*. But a *Patriarch* with

Ju-



Jurisdiction over several *Metropolitans* or *Provinces* was never heard of in the Church till the Council of *Chalcedon*, 450 Years after Christ. And many *Provinces* were not put under these *Patriarchs*, but had exempt Jurisdications of their own as before, of which *Britain* was one; for the *Patriarchat* of *Rome* extended only to *Italy*, and the Isles adjacent. But the First Pretence to *Universal Supremacy* was set up by *John*, Bishop of *Constantinople*, after the Seat of the *Empire* was translated thither, against whom *Gregory* the Great wrote, and said, that though his See of *Rome*, had always the Precedence of *Constantinople*; yet that none of his Predecessors, the Bishops of *Rome*, had ever assumed such an Arrogant Tittle, which he calls a *Luciferian Pride*, and declares him who should take it to be the Forerunner of *Anti-christ*. And yet his next Successor but one, that is *Boniface III.* did take it, being given Him by *Phocas*, that Traitor and Usurper, who Murdered his Master *Mauricius*, the Emperor, and seized his Throne, whom *Boniface* owned and abetted, and was made *Universal Bishop* for his Reward, in the Beginning of the seventh Centuary, Thus the *Supremacy* now claimed by *Rome*, was Introduced, and has been Maintained *pro Viribus* ever since. And under this *Britain* has been subdued, which never was under the *Patriarchat* of *Rome*: So much has the Government and Unity of the Church been Altered from what it was in the *Apostles* Time, or in the First Ages of the Church. And thus has *Rome* usurped the Name of the Catholic

Epist. Lib. ii.  
Ep. 32. 36. 38.  
Lib. vii. Ep.  
30. 36, &c.

lick Church, and placed all its *Unity* in Submission to her *Bishop*! Here we see the Degrees by which this Encroachment crept on; the *Patriarchats* began in the *Fifth*, and the *Universal Supremacy* in the *Seventh Century*. And *Britain* which held it out against the *Patriarchat of Rome*, was at last Conquered by the more Apparent *Usurpation* of her *Universal Supremacy*, so Obtained as I have told.

And yet I have heard some *Britains* say, That though they thought the *Church of Rome* the most corrupt Part of the *Christian Church*, both as to *Doctrine* and *Worship*, and to be a *Cage* full of *unclean Birds*; yet, that they must be of her, and enter into that *Cage*, because she was the *Catholick Church*. This is like that Desperate Maxim in the *Canon Law*, I quoted before out of the *Decretals*, that though the *Pope* should draw *Infinite Numbers of People* with him into *Hell*, yet we must not find Fault with him, nor reprove him, &c.

[29.] And I must observe also here, That though *France* has thrown off the *Pope's Infallibility*, and his *Deposing Power* over *Princes*, and has limited his *Supremacy*, that is indeed, taken it wholly away; for no *Supremacy* (properly so called) can be Limited, for then it Ceases to be *Supreme*: Yet *France* remains still in the Dreggs of the *Corruptions of Rome*, both as to *Doctrine* and *Worship*. The Religion of the People there, is, the Adoration of the *Host*, and of the *Cross*, Invocation of *Saints*, *Worship of Images*, praying  
Souls



Souls out of Purgatory, telling their *Beads*, and going to *Confession*.

[30.] L. I have heard your self say, that *Confession* was a good Thing, rightly used.

G. And so I say still. But not in that Sense it is generally used with you, and is expressed in your *Catechism ad Parochos, de Pœnitentiæ Sacramento*, Sect. 46, 47. That such a Repentance as God will not accept, nor Pardon for it, is made sufficient by the *Sacrament of Penance*, and all our Sins remitted by it. And that *Paucissimi*, very few can be saved without it. They might have said, *None*, for they here require in Repentance acceptable to God, a Sense and Sorrow for Sin, that shall be fully equal to the Demerit, *Ut cum scelerum Magnitudine Æquari conferrique possit*, which is impossible for Mortal Man. And therefore All must be Damned without this *Sacrament of Penance*. And they say; It was necessary that God should Institute this Sacrament, as an easier Way for Men to get to Heaven. *Quare necesse fuit ut clementissimus Dominus faciliori ratione hominibus hominum salutem consuleret*. An easy Way, indeed! Confess to a Priest and get *Absolution*, and this makes up the Defects of your Repentance, and you are saved, *ex Opere Operato*, by the Work wrought the bare Performance of this Sacrament. And the Council of Trent Anathematizes all those, who say, that the very Sacraments of the Gospel do not confer Grace in the same Manner by the bare Performance. *Si quis dixerit per ipsa Novæ legis Sacramenta ex opere Operato non conferri Grati-*  
*tiam*

tiam — Anathema sit. Sess. 7. can. 8. It is true, that God did Institute his *Sacraments* as *Means of Grace*, (for which we bless His Name daily in our *General Thanksgiving*) but this turns them into Charms, when the very *Sacraments* themselves, *ipsa Sacramenta*, confer the *Grace*, *ex Opere Operato*, by the bare Performance of the *Work*.

Let us exemplify this to our selves by the like use made of the *Institutions* of God under the *Law*. The *Jews* had got this Notion of the *Opus Operatum*, that the bare Performance of the *Letter* of the *Law*, in their *Sacrifices*, *Feasts*, *Fasts*, and other *Observances*, was all that was required of them. Whence the *Voices* of all the *Prophets* were against these *Institutions*, they call then *Iniquity*, *Abomination*, and *Hateful to God*: Nay, God denies that He did *require* them, or ever did *Institute* them. That is, as a dead Carcass without a Soul, and Working like Charms by the bare *Opus Operatum*. God did never institute such, nor does require them at our Hands. And may we not say, no more under the *Gospel* than the *Law*? For the *Gospel* introduced a more Pure and Spiritual Worship, but the Council of *Trent* by naming only the *Sacraments* of the *New Law*, applies the *Opus Operatum* to them also, if not chiefly.

Isa. i. 11, 12, 13,  
14.

Jer. vii. 22.

What else is the Meaning of tying Men to the Repetition of such a precise Number of *Ave's* and *Pater's*, and *Credo's*, at such particular Times, whether the Mind goes along with them, or not? For you will see People in the Markets, buying and



and felling, or Discourſing of common Buſineſs, and dropping their *Beads* all the While, to keep Council if they have rightly performed their Task of the *Opus Operatum*.

But if *Prayers* and *Sacraments*, which are Means of *Grace* of God's own *Institution*, may be thus Abused, and rendered Hateful to God: What ſhall we ſay, of thoſe Means of *Grace*, which are of Man's mere Invention? None can appoint the Means, but He who has the beſtowing of the End to be Obtained by thoſe Means: As if I have a Thouſand Pounds to Beſtow, I may put what Conditions I think fit, and Appoint the Means for the Obtaining it; and none elſe can appoint the Means: Now *Grace* is the Gift of the Holy *Ghost*, and none can Appoint the Means of Obtaining it, but who has the beſtowing of the Holy *Ghost*; which it is the Higheſt *Blasphemy* for any Creature to Assume to Himſelf; hence *Chriſt's* ſending the Holy *Ghost* is a ſure Proof of His *Divinity*: But the Church of *Rome* takes upon her to appoint Means of *Grace*, many and various; the Whole *Pontifical* is made up of the *Forms* of *Conſecration* of every Thing, almoſt, one can think of, into Means of *Grace*, as *Bells*, *Books*, *Candles*, *Water*, *Salt*, *Oil*, *Aſhes*, *Palms*, *Swords*, *Banners*, and *Veſtments* of diſerſe Sorts, even to *Childrens Clouts*, beſides *Croſſes*, *Pictures*, *Images*, *Agnus Dei's*, &c. By the Uſe of which, in the Manner preſcribed, ſeveral *Graces*, both *Ghostly* and *Bodily*, are ſaid to be Obtained, as beſides the Favour of God, and the Remiſſion of Sins, the Saving from *Fire*, from *Difeaſes*, from *Storms at Sea*, *Thunder*, *Lightning* and *Tempeſts*!

at

at *Land*, at which Times they Ring their Consecrated Bells to allay the *Winds*, and chase away the *Demons* of the *Air*, who seeing the *Sign* of the *Cross* upon such Bells, and hearing their Sound, shall be frightened and fly away, as it is Expressed in the *Form* of Consecration of Bells in the *Pontifical*. Nay there is Nothing in the World so Insignificant, a *Rose*, or a *Feather*, which the Pope may not consecrate into a Means of *Grace*, and is in use every Day. And at *Rome* they are counted *Atheists*, who have not Faith in these things. So much they place their Religion in them!

L. The *Dissenters* Object all this to you, as to your *Rites*, *Ceremonies*, *Habits*, &c.

G. But without any Ground, for we consecrate none of these Things, nor do we attribute any *Virtue*, Ghostly or Bodily to the use of them, as to the Wearing a *Surplice*, hearing a *Bell*, or an *Organ*, &c, they are purely for *Decency* and *Order*, and we may Change them, or take them quite away every Day, as our *Governors* think fit. Can they shew any outward *Action*, or Thing appointed in our Church, by the Use of which *Evil Spirits* may be chased away, *Women* helped in *Labour*, or *Storms* at *Sea* quelled. All which, and many more *Virtues* are attributed in your Church to the Use of what you call *Holy Water*, and many other such like Institutions of *Mechanical Means* of *Grace*.

[31.] But that which makes up the Bulk of the *Romish Devotions* is, the *Worship* and *Invocation* of *Saints*, and *Angels*, the *Adoration* of their  
Images,



*Images*, and of the *Reliques* of *Saints* departed, *Pieces* of their *Bodies* or of their *Vestments*, &c. to which great *Miracles* are attributed, and therefore they are made, strictly and properly, *Means of Grace*.

L. We desire the *Prayers* of one another upon *Earth*, why not much rather of the *Saints* and *Angels* in *Heaven*?

G. Because the one is *commanded*, the other not; nay, *forbidden*, as I will shew you.

L. It seems to be giving greater *Glory* to *God*; and more *Humility* in us, not to approach His *Presence* directly and immediately our selves, as we do not to an *Earthly King*, but by the *Introduction* and *Recommendation* of some eminent *Courtier*, whom we know to be in his *Favour*.

G. Your *Simile* will *Halt* on all *Four*; for *God* is nearer to us than any *Saint* or *Angel*; *In God* we *live*, and *move*, and *have* our *Being*; but the *Angels* and *Saints* departed, are at *Distance* from us, and we know not where to find them, or that they hear our *Prayers*; for they are not every-where, That is an *Attribute* of *God* alone.

L. Therefore our *School-men* say, they see our *Prayers* in *Speculo Trinitatis*, in the *Looking-glass* of *God*.

G. Do they see every *Thing* in that *Looking-glass*? Then they know as much as *God*! But if not, then how do we know they see our *Prayers* there? And how will this sort with your *Simile* of an *Earthly King*, that the *Courtier* must go

go to the King to know what I desired the Courtier to Ask of Him?

*Abraham is the Father of us All.*

*And he was called the Friend of God.* Rom. iv. 16.

Therefore it is likely that he saw as far into that *Looking-glass* as another. Jam. ii. 23.

Yet it is said, *Isai. lxiii. 16. That Abraham is ignorant of us.* And are not we as Ignorant of their State, and what Knowledge they have of us below? We are told that they have no Knowledge of it. *His Sons came to Honour; and he knoweth it not; and they are brought low; but he perceiveth it not of them.* Job. xiv. 21.

L. It is said, that the *Angels of Heaven* rejoice over a *Sinner* that Repenteth.

G. That is when it pleaseth God to let them know it, or that the *Sinner* comes thither; But that they know of every *Penitent* upon *Earth*, is no where said, nor do I know it asserted by any.

But instead of the School-mens *Looking-glass*, and their vain *Philosophy*, if we would look into the plain Directions of Holy Scripture, we should settle our selves upon a much surer Foundation. See then what the *Apostle* says upon the very Case in Hand; *Let no Man beguile you of your Reward; in a voluntary Humility, (or being a voluntary in Humility, as our Margin reads it) and Worshiping of Angels, intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind; and not holding the Head, from which all the Body by joints and Bands having Nourishment*



ministred, and knit together, increaseth with the Increase of God. And after lays, ver. 23. *Which Things have indeed a Shew of Wisdom in Will-worship and Humility* — Here is a full Answer to all your Pretensions for this *Will-worship* of *Saints* and *Angels*, for both go upon the same Foot. It is called, *Intruding into Things we have not seen*, of which we are altogether uncertain; and therefore sinful in the Practice, by the Apostle's Rule, *Rom. xiv. 23. That whatsoever is not of Faith, is Sin.* This was spoke in respect of Meats, but is much more so as to our *Worship* and solemn *Devotions* to GOD. — Your Comparison of Access to an Earthly King, is here called a *Fleshly, or Carnal Thought*, measuring God after the *Manner of Men* — And the Result of this is no less than *losing our Reward*, that is, *Heaven*; for it is forsaking the *Head*, which is *Christ*, whole *Members* we are, and receive *Nourishment* from him; not so from *Saints* or *Angels*. God has given *Christ* to us, as the *One Mediator between God and Men*, 1. *Tim. ii. 5.* But we have made to our selves many *Mediators* to assist and help him, as if His *Mediation* and *Intercession* were not sufficient. And we make more *Applications* to Them than to Him, or to *God Himself*. You have *Ten Ave Maria's* for *One Pater Noster*.

And you have Multiplied these *Saints* to your selves without Number, like the *Heathen Deities*, and *New Canonizations* are going on every Day. Every Country, City, Parish, and almost Person, have a particular *Saint* for their *Patron*. You have *Saints*, as they have *Gods*, for the Sea,

for

for the *Air, Fire, &c.* for *Peace*, for *War*, for *Learning*, and all Sorts of *Trades* and *Occupations*. *St. Christopher*, and *St. Clement* are for the *Sea*, especially the *Virgin Mary*, to whom the *Sea-men* sing, *Ave Maris Stella*. *St. Agatha* is for the *Fire*, and they make *Letters* on her *Day* to quench *Fire* with. *St. Nicholas* and *St. Gregory* are for *Scholars*, *St. Luke* for *Painters*, &c. And they have *Saints* for all *Diseases*, *St. Cornelis* cures the *Falling-Sickness*, *St. Roche* the *Pox*. *St. Apollonia* the *Tooth-Ach*, &c. And they have particular *Saints* for all *Beasts* and *Cattle*, *St. Loy* presides over the *Horses*, and *St. Anthony* over the *Swine*, &c. And they bring their *Cattle* to be *Blessed* by these *Saints* on their particular *Days*. And they pray to these *Saints* jointly with *God*; a *Scholar* says, *God* and *St. Nicholas* be my *Speed*. And when one *Sneezes*, *God* help and *St. John*. And to a *Horse* if he *stumbles*, *God* and *St. Loy* save thee, &c. And upon every *Surprize* they cry, *Jesu Maria*.

[32.] *L.* You should not compare these to the *Demons* of the *Heathens*, for they were *Evil Spirits*. And they called them *Gods*.

*G.* The Word *Gods* is frequently given in *Scripture* to *Angels* and to *Men*, as *Ministers* of *God*. And thus the *Heathens* understood it, and supposed their *Gods* to be such *Ministers*, *Æolus* to Govern the *Winds*, *Neptune* the *Sea*, &c. Therefore they called them *Dii Medioximi*, *Inferior Gods*, as standing in the *Middle* betwixt the *Supreme God* and us, to *Succor* or *Punish* us, according to his *Orders*. *St. Augustine*, who



knew them well, tells us what they argued for themselves, they said, *We do not worship Evil Demons, or Spirits, but we worship those whom you (Christians) call Angels; the Powers of the Great God, the Mysteries of the Great God.* But St. Augustine answered them, That they must be Evil Spirits whom they worshipped,

*Non colimus  
mala Dæmo-  
nia, Angelos  
quos dicitis, ip-  
sos & Nos co-  
limus, Virtu-  
tes Dei Magni,  
& Mystéria Dei  
Magni. Aug.  
in Psal. xcvi.*

because they required Worship from Men, as the Devil did from our Saviour, which the Good Angels always refused; and he quotes Rev. xix. 10. xxii. 9. where the Angel forbade John to Worship him. And the same did the Saints upon Earth, as Peter refused it from Cornelius, and Paul and Barnabas from the Men of Lystra, &c.

*Act. x. 26. xiv.  
14, 15.*

L. But We suppose not that the Heathens had any Notion of the Supreme and True God, but that thy worshipped every one of their Gods as Supreme and Independent.

G. Some Men make Monsters of others, to hide their own Deformity! Your Guides have set up this Notion, to hinder the Parallel betwixt the Heathen Worship of their Inferior Gods, and yours of Saints and Angels For ther is nothing more evident than that the Heathen did acknowledge the One Supreme and True God, though in much Ignorance and Superstition. St. Paul said that they knew God, that He was manifest unto them, even his Eternal Power and Godhead. So that they were without Excuse, in their foolish Imagination, to change the Glory of the Uncorruptible

*Rom. i. 19, 20,  
21, 22, 23.*

*ptible*

ptible God into an Image made like to Corruptible Man, &c. And he told the Athenians, Whom therefore ye ignorantly Aet. xvii. 23. Worship, Him declare I unto you. He did not Preach a false God unto them, but they had blended the Worship of God with these Inferior Gods or Demons, which was their Superstition, for so the Word signifies *Δεισιδαιμονία*, the Fear of these Demons, and it is thus rendred every-where in the New Testament, which we translate Superstition, and so your own Vulgar Latin, Acts xvii. 22. and xxv. 19. And the Latin Word *Superstitio* means the same Thing, and is derived, as *Servious* has it from *Super Stare*, as being a Fear of those Heavenly Powers, who *Supra stant* stand over us, and so Superstition is *Superstantium rerum timor*. Others derive it from *Superstites*, that these *Devi ex hominibus facti*, Men Deified after their Death, are still *Superstites*, and the Fear of them as such is Superstition; or *qui Superstitem Memoriam defunctorum Colunt*, who worship the Memory of these dead Men.

The Worship of these lesser Gods is what is forbidden in the First Commandment, which respects the Object of Worship, that no Religious Worship is to be given to any but the Supreme God alone. The Second Commandment Relates to the Manner of Worship, that is, by Images. But this your Church has hid from the People, and Divided the Tenth into Two to keep up the Number, that the People might think they still have the Ten Commandments. And it is thus in your very Catechism ad Parochos. But of this hereafter.



The Heathens had their Good and Evil *Dæmons*, as their Good and Evil *Genii*, but according to St. *Austine's* Rule, they must be Evil *Dæmons* who accepted the *Worship* of Men, which were all the Heathen *Dæmons*; therefore the Word *Dæmon* is taken in the worst Sense, and translated *Devil* throughout the *New Testament*, and what we translate the *Doctrines* of *Devils*, 1. Tim. iv. 1. is the *Doctrine* of the *Dæmons*, or of the *Worship* of *Dæmons*, διδασκαλίαι δαιμονίων, and a various *Lecton* has it νεκροῖς λατρεύοντες, who worship the Dead. The *Dæmons* of the Heathen were their dead *Heroes*, whom they made *Divi* by an *Apotheosis*, as the *Pope* does *Saints* By a *Canonization*. But it is too Gross to put it upon the Heathen, that they thought every one of those *Gods*, whom they Made, was the *Supreme God*, who made themselves. They owned these to be *Lesser Gods*, and only the *Virtues* and *Powers* of the *Great God*; and they thought, that they *Honoured* the *Supreme God* the more, by doing *Honour* to His *Substitutes*; and all their *Worship* was *Ultimately Referred* to Him. So that He only was *Worshipped* in all their *Gods*, *Goddeesses*; for they made him *King* of all their *Gods* and *Goddeesses*.

Hi omnes Dii  
Deaque Sit U-  
nus Jupiter. Au-  
gust. de Civit.  
Dei. l. iv. c. xi.  
Ipsam enim  
Deorum omni-  
um Deorumque  
Regem esse vo-  
lunt. Ib. c. ix.

And the Common Appellation given to *Jupiter* in *Homer* is, πατήρ and βασιλεὺς ἀνδρῶν τὲ θεῶν τὲ, The *Father* and *King* of the *Gods*, as well as of *Men*. And he represents Him as *Commanding* all the other *Gods*, sending them on his *Errands*, calling

ing them to Account, and sometimes Chastising them. He was called *Majus Deus*, The Great God. *Lucian* in his Dialogues brings in *Neptune* making Suit to *Mercury*, that he might speak with *Jupiter*.

But besides all these, we have sufficient Testimony in Scripture, of the Heathens acknowledging the One Supreme and True God; *Nebuchadnezzar* calls him God of Gods, and Lord of Kings — The most High God — And says, *I blessed the most High, and I praised and honoured Him that liveth for ever and ever, whose Dominion is an everlasting Dominion, and His Kingdom from Generation to Generation. And all the Inhabitants of the Earth are reputed as Nothing: And he doth according to his Will in the Army of Heaven; and among the Inhabitants of the Earth: And no Man can stay his Hand, or say unto Him, What doest thou?*

*Cyrus* calls him the Lord God of Heaven. And *Darius* the same in as High Expressions as any Christian could use, The Living God, and stedfast for ever, and his Kingdom that which shall not be destroyed, and His Dominion shall be even unto the End, &c.

L. It is strange, that when they acknowledge the Great God so fully, they did not forsake their own little Gods.

G. No, for they did not think it Inconsistent to Acknowledge One God above all, and yet to Suppose, that every Nation had its own God or Gods, in Subordination to the Supreme God,



and as *Deputies* under him. This was their No-  
tion. And they Supposed, that *Judea* had its  
own Tutelar God, as well as other Countries.  
Therefore the King of *Assyria* having Conquered  
it, sent to teach his People who  
went thither, *the Manner of the God*  
of the Land, to appease His Wrath,  
who had plagued them with Lions.

2 King. xvii.  
26, 27, 33.

But yet they forsook not their own Gods ; for  
it is said, *They feared the Lord, and served their*  
*own Gods.* And they allowed the same Liberty  
to the *Jews*, who were not required in any of  
their Captivities to renounce their own God ; but  
only to worship the Gods of the Nations where  
they lived. And of these Tutelar Gods, they  
supposed one might be Stronger, or more Power-  
ful than another, and therefore they would boast  
of their Gods, one Country against another ;  
thus said *Senacherib*, *Who are they*  
among all the Gods of the Countries,  
that hath delivered their Country out  
of mine Hand, that the Lord ( the

2 King. xxviii.  
34, 35.

Tutelar of God of *Judea* ) should deliver *Jeru-*  
*salem* out of mine Hand ? Where are the Gods of  
*Hamath*, and of *Arpad* ? &c. When *Moses* and  
*Aaron* told *Pharaoh*, that the God of the *Hebrews*  
had met with them, he was not offended, that  
they had another God besides those which were  
Worshipped in *Ægypt* ; he took it as a Thing  
granted, that every People had their own Tu-  
telar God.

This then was the Difference betwixt the  
*Jews* and *Gentiles*, the *Gentiles* thought it law-  
ful to worship the Tutelar God of any Coun-  
try,

try, but still in Subordination to the *most High God*, as has been shewed : On the other Hand, the *Jews* were obliged to worship the *Lord God*, the *Supreme God*, and *Him only*, and they were forbid to worship any of the *Gods* of the *Nations*.

But this Sin they often fell into, they worshipped these *Gods*, but still in Conjunction with the *Lord* their *God*, as it is said, they did *Worship and swear by the Lord, and swear by Malcham*. but *Samuel* told them, *Zeph. i. 5.*  
*If ye return unto the the Lord with all your Hearts, then put away the* *1 Sam. vii. 3, 4,*  
*Strange Gods, and Ashtaroth from among you — and serve Him only — Then they did put away Baalim and Ashtaroth, and served the Lord only.*

*L.* But it is said, that they had *forsaken the Lord*.

*G.* It is called *forsaking the Lord*, when we will not Obey his Commandments, but Worship Him otherwise than he has Required, and join others with Him which he has forbidden. He said, *The House of Israel is estranged from Me. Separated from Me through their* *Ezek. xiv. 5, 7.*  
*Idols ; ye they come and enquire of a Prophet concerning Me. And again.*

*When they had slain their Children to their Idols, then came they the same* *Chap. xxiii. 39.*  
*Day into My Sanctuary. And He says to them, Will ye burn Incense* *Jer. vii. 9.*  
*unto Baal, and walk after other Gods, and come and stand before Me in this House which*  
*is*



is called by My Name? It is said,  
 1 King. xviii. They feared the Lord, and serv-  
 ed their own Gods, after the Man-  
 ner of the Nations. But it follows  
 immediately, They fear not the Lord, because  
 they do not after His Statutes, wherein He Com-  
 manded them not to fear other Gods. And again,  
 They feared the Lord, and served their graven  
 Images. Yet this was departing from the Fear  
 of the Lord, but not a down right Denial of  
 the Supreme God, or throwing Him off from be-  
 ing any more their God, and taking any other  
 God in his Room, as the Supreme God. No, But  
 it was taking other Gods with Him, of which He  
 says, Oh! do not this abominable  
 Jer. xlii. 4. Thing which I hate.

This was the First Sin against  
 which God took Care to Guard in the first Com-  
 mandment, Thou shalt have none o-  
 ther Gods before Me, or with Me.  
 Exod. xx. 3. 23. And for the Distinction, that the  
 Worship of Inferior Gods, or Ministers of God is  
 not here forbidden, we say, *Ubi Lex non Distin-*  
*guit, ibi non est Distinguendum*, Where the Law  
 does not Distinguish, we must not; for there is no  
 Law but may be distinguished away. And this  
 is exactly the same Notion the Heathen had of  
 their *Damones*. and the Worshipping of these,  
 or Fearing them, is literally what we call *Super-*  
*sition*. Is a Means of Grace, which God has not  
 appointed.

L. But we have Reason to Suspect, that several  
 of the Heathen *Damones*, or Men Deify'd after they  
 were Dead, were Supposititious, and that no such  
 Men ever were in the World. G. Ma-

G. Many such will be found in the Catalogue of your *Saints*. What think you of the *Seven Sleepers*, who slept 362 Years, and thought it but One Night? What think you of the Eleven Thousand *English Virgins*, all Martyred together at *Cologne*; and the fine Legend told of them? What do you believe of St. *George* killing the Dragon, and Rescuing the *King's Daughter*? As true as our Ballad of the *Dragon of Wantley*. Yet there are *Days* kept for all these, and *Offices* made for them, with *Prayers* to them, and to *God*, that we may be Saved by their *Merits*. There are Multitudes of the like, which you will find even to a Surfeit, the *Devotions* of the Roman Church, with their *Breviaries*, *Missals*, *Legends*, and *Authors* quoted at large. And can these *Prayers* be in *Faith*, to Persons that never were in Being, and for the Merit of Actions that were never done? This is a *Means* of *Grace* of our own Invention indeed!

Besides, many have been *Canonized* for Notorious *Crimes*, as our St. *Thomas Becket* of *Canterbury*, whose Merit was, that he would Exempt all *Ecclesiasticks* from the *Secular Power*, though even in *Civil* or *Criminal Causes*, which was called Asserting the *Liberties* of *Holy Church*, and it is fully Asserted in the *Bulla in Cæna*. But notwithstanding all these Authorities, it is a Wicked Principle, and dissolves all *Civil Government*, it Exempts from the *King's Obedience* the *First* of the *three Estates* of the Realm, which has or ought to have the greatest Influence upon the People; and transfers the *Allegiance* to another



ther Sovereign, which is the Highest Treason, by the Laws of all well Governed Nations, as well as by the *Laws of God*. Yet for Asserting this, *Becket* was Canonized; and for not giving Way to it, the *King* was Whipped by the Monks of *Canterbury*, to which he was forced to Submit, in those Times of *Papal* Supremacy.

Such another was the Last Year's Saint Pope *Pius V.* the great Asserter and last Practicer of the Power of the *Pope* to Depose *Princes*; and who broke the Communion of the *Church of England*.

[33.] But there is one Saint (truly so) of whom I have reserved to speak in the last Place, because of the Excesses of your *Church* in their Devotions to Her, bordering even upon Blasphemy to any Common Ear. No less than a Canonized Person *St. Bonaventure* has Published what he calls, *The Psalter of the Blessed Virgin Mary*, wherein every one of the 150 *Psalms*, as likewise the *Te Deum*, and other most Solemn Adorations of *God*, are all turned to the *Virgin Mary*. *Rosaries* and Books of Devotion to Her, are many, here is one translated into *English* for the Use of the *Roman Catholicks* here, intituled, *The Devotion of Bondage, or the Practice of perfectly Consecrating our selves to the Service of the Blessed Virgin. Permissu Superiorum*, 1632. It is Licensed and highly Recommended both to Clergy and People by the Bishop of *St. Omers*, with several *Indulgences* granted to those who shall Devoutely make use of it; wherein we offer up our Selves, both *Souls* and *Bodies*, as *Bond-slaves* to the *B. Virgin*: Among whose High Perogatives

you

you will find this the *Sixth* p. 32. *The Sovereign Dominion that was given Her, not only over the World, but over the Creator of the World: This indeed might well Ground that Petition made to Her, Jure Matris, Impera Filio. By the Right of a Mother, Command your Son. And her being called The Mother of the whole Trinity, in the Missal Polon. fol. 237. In the Primer or Office of the Blessed Virgin Mary, Printed in English, 1699. (and in the Exposition before it is said to be of great Antiquity, and Composed by the Church, directed by the Holy Ghost) you will find many Prayers to the Virgin Mary, not only of Intercession or Praying for us, but to Grant us Grace, Pardon of Sins, and Eternal Life, in as full and positive Terms as could be asked of God himself. See the Hymn, Memento rerum Conditor, p. 34, And Ave Maris Stella, p. 53. And the Prayer to her, p. 59. Under thy Aid — Sub tuum Præsidium — which is taken out of the Roman Pontifical in the Office for Consecrating an Image of the B. Virgin, where we Pray for Aid, &c. from her Self directly, without mentioning any Intercession. Nay, they Bless in her Name, which was never done to any Creature. The Priesthood was Ordained by God, to Bless in his Name. No Apostle or Angel ever Blessed the People in his own Name. But in Deut. x. 8. this Primer, p. 16. You will See the Priest give the Blessing in these Words, *The Virgin Mary, with her pious Son, Bless us. To which the People answers, Amen.* Here the Principal Part is given to the Virgin, Her Son only Blesses with Her, and She is first Named. But if  
She*



She be not preferred, yet She is here put upon the Level with Her Son, at least, and Blesses the People Jointly with Him.

L. Why may not the Virgin Mary Bless as well as *Angels*? And we find that Gen. xlviii. 16. *Jacob* prayed the *Angel* might Bless his Grand-Sons.

G. That *Angel* was *God*, and so it is Expressed, *God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my Life long unto this Day, the Angel which redeemed me from all Evil, Bless the Lads.* This *Angel* was *Christ*, who often Appeared before He took Flesh. He was the *Angel* which Wrestled with this same *Jacob*, and Blessed him. He was the *Angel* appeared to *Moses* in the Bush, and said, *I am the God of Abraham, &c.* which no Created *Angel* could have said. It was He who Appeared to *Joshua* as Captain of the Host of the Lord, and said, as Jos. v. 14, 15. before to *Moses*, *Loose thy Shoe from off thy Foot, for the Place whereon thou standest is Holy*, which no meer *Angel* ever said. So that this will be no Precedent for Blessing the People in the Name of the Virgin Mary.

*Epiphanius* reckons the Worship of the Virgin Mary, ( not then so Rank ) among the *Heresies*, under the Name of the *Collyridians*, who offered Cakes to the Moon as *Queen of Heaven*, which is the same Name they give now to the Virgin, and she is Painted standing upon the Moon her Representative. *Epiphanius* Observes, that our Blessed Lord foreseeing the Superstition

perstition that would come into the World on Account of His Mother, treated her always at a Distance, never once called her Mother, no not upon the Cross, or by any other Appellation than that of *Woman*, and checking her Forwardness, said unto her, *Woman, what have I to do with thee?* She is as little Named as possible in the Gospels, where Christ pronounces a Greater Blessing to those that do His Word, than to the *Womb* that Bare Him : And she is not Reckoned among those who saw Him after His Resurrection. She is but once named in the *Acts of the Apostles*, and that upon no other Account than that she with other Women continued in the Communion of the *Apostles* after the *Ascension* of our Lord : But none of *Acts* or Her *Miracles* are Recorded, though Abundance in the *Legends*. And she is not once Named, upon any Account whatsoever, in any of the *Epistles*. Strange! That this should be so forgot, which makes now so great a Part in the *Devotions* of the Church of Rome !

Joh. ii. 4.

Luk. xi. 28.

Acts i. 14.

But ther is an Honour of an Extraordinary Nature paid to Her at the Head of all the *Saints*, in the Office of the *Mass*, where before the Consecration, the Elements are Offered up to God in Memory of the *Passion*, *Resurrection* and *Ascension* of *Jesus Christ*, and for the Honour of the Blessed Virgin Mary, &c. in *Honorem beatæ Mariæ semper Virginis*. Did Christ then Suffer, Rise, and Ascend, for Her Honour? It was for the Honour and Glory of God indeed, but to thrust



thrust *Her* in, or any of the *Saints* to share in this, looks a little too Familiar, and putting them, at least *Her*, near upon the Level with the *Almighty*, since more could not be said to Him.

And here we may see a good Reason why *God* would not have any Religious Worship paid to these, or any *Ministers* of His Kingdom, nor would be Worshipped with them; for he saw ther would be Encroaching, and coming nearer to Him than was fit for the Condition of *Creatures*. They would have a Share with Him. Nay, that they come at last to Advance these above *God* Himself, and Prefer the *Saints* even to

*Christ*! As it has been said, *That Christ did nothing which St. Francis did not do, yea, that he did more than Christ Himself.*

Lib Coform.  
fol. 1149.

And now we see the Reason why your *Index Expurgatorius* would not have it seen in the *FATHERS*, that *God only is to be Worshipped*; for

*Autorari solius Dei est: Delcatur ex Ind. Operum Athanasii Indicel. Prohib. & Expurg. p. 52. Madrit. Anno 1627. item ex In. Op. S. Augusti, ibid. p. 56.*

they have Expunged this out of the *Indices* of their Works, that they might not be found by the People, who might take Offence to see their Worship divided betwixt *God* and *Creatures*.

Was ther ever so shameless a Thing done by any *Church* as to take upon them to Correct and Alter the *Fathers*? it is plainly to stifle the Evidence against themselves: And renders every Thing at least *Suspected* that they quote out of them. And the *Scriptures* had been *Purged* too, but that they are so Common in the

Hands

Hands of *Protestants*, that it could not be done without manifest Detection. but how far they have gone towards it, by *Mis-translations Adding or Leaving out some Words*, I have shewed already. But to pursue the Subject we are now upon.

[34.] Not only the *Souls* of the *Saints* in Heaven, but their dead *Bodies* or Bits of them, a *Finger*, a *Toe*, or a *Tooth*, or a Scrap of their *Cloaths*, a *Girdle*, or a *Book*, or any Thing else, that they used, are *Worshipped*, and made *Means* of *Grace*, and great *Miracles* said to be done by them.

L. Was not a Dead Man raised by touching the Bones of *Elisba*? 2 King. iii. 21.

G. Yes, God may work *Miracles* by what *Means* he pleases. But does this Consecrate the *dead Body* of every *Saint* to be a *Means* of *Grace*, and a *Worker* of *Miracles*? Many *Miracles* were wrought by the *Rod* of *Moses*; Is every *Rod* therefore a *Means* of *Grace*, either *Ghostly* or *Bodily*; Or may we Consecrate any *Rod* to be such a *Means*? Nothing is such a *Means* to us but what God has Commanded and Appointed to be Done, as *Baptism* and the *Lord's Supper*. It is the *Institution*, not an *Example*, that makes any thing a *Means* of *Grace* to us. Else we might go and imitate all the *miraculous Actions* of *Moses*, or of *Christ*, and call them *Means* of *Grace* to us, because so used by them.

But as to the *Reliques* in your Church, many of them have been notoriously Detected, and it



has been found out, That the *dead Bodies*, of *Malefactors* have been taken for the *Reliques* of *Saints*, and great *Miracles* laid to be done by them. The same *Reliques* of such a *Saint*, the *Head*, or *Finger* is shewn in several Places, and each Contend that theirs is the Right, and each have *Miracles* avouched for them. Many Instances of this, with Vouchers undeniable, you will find in *The Devotions of the Romish Church*. How then can you Worship such *Reliques* in *Faith*? without which it is a *Sin*.

[35.] But not only the *Saints*, and their *Reliques*, but their *Images* are with you made a distinct Means of *Grace*; for in the Consecration of the *Image* of a *Saint*, it is said, That whoever shall Worship such a *Saint*, *coram hac Imagine*, before this *Image*, may obtain so and so, for which End the *Image* is *Blessed* and *Sanctified*. So that it is not enough to Worship the *Saint*, but if I do it before such a *Consecrated Image*, I shall obtain more *Grace* then otherwise. This makes the *Image* it self a Means of *Grace*, for ther is *Vertue* there. Why else would it not do as well to Pray, and not before such an *Image*? Why else indeed are such *Images* so formally *Consecrated*, if there be no *Vertue* in the *Consecration*? And why do Men go *Pilgrimages*, or send Vows to *Loretto*, or any other distant Place, if they think ther is no *Vertue* in the *Image* there, more than in Forty of the same Sort which they may have at Home? And the *Saint* Represented by the *Image* is as near them in the one Place as in the

the other; ther must be then some *Vertue* Communicated to one *Image* more than to another.

L. Then you are against any *Pictures* or *Images* of the *Saints* or paying any Honour to the Holy Men departed.

G. No, My Lord, We are not so Stingy, We scruple not *Pictures* for Ornament, but not for *Worship*, or for worshipping *before* them, as you speak. And we Honour the *Saints* departed, as far as we think Lawful, and, as we are verily Persuaded, as far as they Desire; since according to St. *Augustin's* Rule before mentioned, if they Accept our Adoration, it would Prove them to be *Evil Spirits*. And then you are to Consider, that instead of *Intercessors*, as you hope for by your *Worship* of them, they will vindicate themselves, and become your *Accusers*. But in our Honour of them, we first take Care not to specify any particular Person as a *Saint*, but who is so Recorded in Holy *Scripture*; for we understand not *Canonizations* by Men, who know not the *Heart*; in the next Place, we limit the Honour we pay them by the Rule of God's Commandments, which we suppose most Pleasing to them. We keep particular *Holy Days* for the *Apostles* St. *John Baptist*, St. *Stephen*, &c. We blest God for them, commemorate their *Vertues*, and pray, that we may follow their good Examples. We have One Day for all the *Saints* in General, and another for St. *Michael* and all *Angels*. Thus we Honour them, and for this we bear the Reproach of our four *Dissenters*, as if we were too much Inclining to *Popery*. You think we give too little Honour to the

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*Saints,*



*Saints*, and they think we give too much ! But we hope we keep the Mean. We abstain from the *Pictures* or *Images* of the *Saints* in our *Churches*, because they have been abused to *Superstition*, and to avoid Offence. But in Places not Dedicated to Worship, as in private Houses, we think them not Unlawful, more than the Picture of any Good Man.

*Epiphanius* was very zealous against having them brought into *Churches*, and tells *John Bishop of Jerusalem*, in a Letter translated by *St. Jerom*, that finding a Linnen Cloth hung up in a Church Door, ( it is likely to keep out the Wind ) whereon was a *Picture* of *Christ*, or of some *Saint*, he Tore it, and Ordered a dead Corps to be Buried in it. And he Lamented the *Superstition* he saw coming, by these *Pictures* and *Images* then beginning to Creep into the Church.

The Abuse of Things, tho' otherwise Lawful, which are not Instituted by God for Standing Means of Grace, as *Baptism* and the *Lord's Supper*, may justly take away the Use of them. Thus the *Brazen Serpent* was appointed by God as a Means of Grace for miraculous Cures in the Wilderness, and was Preserved until the Days of

*Hezekiah*, but when they burned 2King.xviii.4. Incense to it, it became an Idol, was broke to Pieces and called by a Contemptible Name, *Nebushtan*, that is, A Bit of Brass. How much more Reason is ther to Remove the *Pictures* and *Images* of *Saints* (which God never Appointed) out of our *Churches*, when we see Incense burned to them, and they

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*Worshipped in your Churches, as Means of Grace. And yet ther is no Evil in the Pictures themselves.*

[36.] But ther is One *Picture* I think has Evil in it, and is Unlawful any where ; and yet it is seen in your *Churches*, and commonly over the *Altar*, that is, the *Picture* or *Image* of *God the Father*, like an *Old Man*, &c. We are forbid to *make* it, and then we cannot *Worship* it. See how positively God forbids it, *Take good heed unto your selves, for ye saw no manner of Similitude (that is of God) in the Day that the Lord spake unto you — lest ye Corrupt your selves, and make you a graven Image, the Similitude of any Figure, the likeness of Male or Female, &c. And again, They changed the Glory of the Uncorruptible God into an Image made like to Corruptible Man, &c.* Deut. iv. 15, &c. Rom. i. 23.

L. Both these *Texts* are Quoted and Answered in our *Catechism ad Parochos*, upon the *First Commandment*, and the Answer is this, (a) That the Sin here forbidden is to Paint or Carve *Imaginem Divinitatis*, A *Picture* or *Image* of the *Divinity*, or of the *Divine Nature*.

G. Pray, My Lord, did you ever know a *Painter* or *Statuary* who Attempted to draw a *Picture* or make an *Image* of a *Thought*, or of a *Soul*?

L. No, for they cannot be seen. *Pictures* and *Images* are made for the *Eye*. How then can

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(a) De Cultu & Invocatione Sanctorum. Sess. xxxiv, xxxv.



a *Likeness* or *Similitude* be drawn of what is *Invisible*?

G. And is not the Great God more *Invisible*, and the *Divine Nature* much more *Incomprehensible* even to our *Thoughts* or *Imagination*? How then can it be Represented to our *Eye*? I dare say, there never was a Man since *Adam* who would own any such Thing, or ever had so foolish a Thought. No, but when they drew any *Picture* or *Similitude* of God, it was only meant to express some of His *Attributes* or *Perfections*, as by *Fire* His *Purity*, by a Giant with Many *Hands* His *Power*, with Many *Eyes*, His *Providence*, &c. And so you own that by an *Old Man* you only mean to Express His *Antiquity*. And will not this Excuse the *Heathen*, as well as you? See the same Excuse made by *Maximus Tyrius*, *Dissert.* 38. *Whether Statues were to be made for the Gods?* But here you would put an *Impossible* Meaning upon the *Prohibition* of God, to make it of no Effect, and which will Excuse the *Heathens* as much as your selves.

L. Our *Catechism ad Parochos* (which is our Text) in the Place last Quoted, *Sect.* xxxiv. teaches us, That the *Heathen* when they made *Images* of *Serpents*, *Beasts*, &c. they *Worshipped* all these as God. *Hæc enim omnia tanquam Deum venerabantur.* And that the *Israelites* thought the same of the *Golden Calf*, for that they said, *These are the Gods that brought thee out of Egypt*, and therefore that they were *Idolators*, because they thus (a) *Chang-*

(a) *Psal.* cvi. 20.

ed their Glory into the Similitude of a Calf that eateth Grass.

G. It is very Absurd to say, That the Heathen thought their Images to be the Things of which they were the Images. That was Impossible, for then they would not be the Images but the Things themselves. Who ever said, that a Man's Picture was himself? Though they are called the Persons, as when we look upon Pictures we say, *This is such a Man, or such a Man*: But if any should put it upon us, that we meant the Persons themselves, we must think them Idiots or School-men, that loved Distinctions and Wrangling. Maximus Tyrius in the Dissertation before Quoted, tells us, that they had many Images of the same God, as of *Venus, Diana, &c.* and yet that they did not think there was more than one *Venus* or one *Diana*. Have not you Multitudes of the Pictures and Images, of the Virgin Mary? And yet you say not that there is more than one such *Virgin*. Now the Heathen worshipped their Images, and if you believe your own Catechism, you must think that they took every one for God, for *Hæc omnia*, they worshipped all these as God!

And it is as absurd to think that they took that Serpent or Beast whose Image they made to be God. Or if they meant not any particular Serpent or Ox (for Example) by the Image, they must think every Ox or Serpent to be God! But they were not so Ridiculous, as Maximus Tyrius, and all, as many of them as have wrote, will satisfy you. But that they made Use of their Images only as Symbols, which being Dedicated to



such a *God*, they thought that this *God* would afford his Presence with his *Symbol*, and by it secure to them his Favour and Protection. How near your *Consecration* comes to their *Dedication* of *Images*, I leave to your selves to judge. But you put such monstrous Things upon the *Heathen*, as they Disown, Detest, and Abhor. And yet you must do it, that your Case and theirs may not appear so very like.

But you must draw in the *Jews* too, else all this will stand you in no Stead. And you have no Mercy upon them, you suppose them full as Ignorant as you have made the *Heathen*. They must believe that the *Golden Calf*, on the same Day they made it, to be the Great *God* Who made themselves and all the World, and to have brought them out of *Egypt* long before it self was made! But the *Jews* will not let this go with you more than the *Heathen*. They were not quite so foolish. They had learned the Use of *Images* and *Symbols* in *Egypt*. And it is plain they did here Imitate it. They had seen *Osiris* worshipped in *Egypt*, under the Figure of an *Ox*, from which they took the Figure of the *Calf*. And it was to secure *God's* Presence among them, upon the Supposed Loss of *Moses*, by whom they had Received their *Law* from *God*, and Directions from *Him* upon all Occasions. But *Moses* had been absent from them 40 Days, and took neither Meat nor Drink with him, so that they thought he had been quite Gone or Dead, and that they should never see him more. And then how should they do to Secure the Presence of *God* among them? And they took to this Way of

of an *Image* or *Symbol* of *God*, not that they forsook *God*, but to take Care that *He* might not forsake them. And they meant *His* Worship in that of the *Golden Calf*. Therefore they Proclaimed the *Dedication* of it, (a) *A Feast unto the Lord*. And that it was wholly for the Want of *Moses* they did it, (by whom they had found, by long Experience, the Presence of *God* Secured among them) they themselves gave the Reason: (b) *Up (said they) make us Gods which shall go before us; for as for this Moses, the Man that brought us up out of the Land of Egypt, we Wot not what is become of him.*

Pray, My Lord, let me ask you, suppose it were made *Treason* to draw a *Picture* of the King, or to *Bow* to it: Would you venture your *Life* upon all these *Distinctions* and *Excuses* which are made for the *Pictures* of *God*? Yet we venture our *Souls* upon it, if it be a *Sin*: And though we think it may be Beneficial to us, as putting us in Mind of Him, or paying Respect unto Him.

Now by this let us learn how Dangerous a Thing it is to make *Means* of *Grace* of our own Invention, and to think that by our *Consecrations* or *Dedications*, without Warrant of *God's Word*, we can secure his Presence with us, and Procure the *Grace* of Health or any Benefit either to Body or Soul. This is turning *Religion* into *Superstition*.

[37.] But

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(a) Exod. xxxii. 5. (b) Ver. 1.



[37.] But the strangest Instance of this that ever was in the World is that of *Trans-substantiation*, a meer *School-nicity* which no Man alive Understands, and yet Transformed into an Article of *Faith* by the Council of Trent.

Christ said, *This is my Body*, but as to the Manner or Means how it was so, He said not a Word; whether only *Sacramentally*, *Figuratively*, or *Symbolically*: Or on the other Hand, whether *Substantially*, *Con-substantially*, or *Trans-substantially*. These are Inventions of our own, from our poor *Philosophy*! And yet about these is our whole Dispute; which has Tormented the *Christian Church* in our later Age more than all the other *Mysteries* of Religion. Had we kept to the Words of *Institution* as Christ left them, and gone no further, ther might have been various *Opinions* in the *Schools* concerning the Manner of the Presence of Christ, in the *Sacrament*; and they who had nothing else to do might have spent their idle Hours, and vain Distinctions about it: But it had never broke the *Communion* of the Church, if it had not been adopted into an Article of *Faith*, and made a *Condition* of *Communion*: And now we must dispute it. And the first thing I have to say is, That it seems very strange ther should be any Dispute about it. For our Saviour was then fulfilling a Type of himself which was the *Passover*, and he kept to the same Phrase or Form of Words which was Customary with the *Jews* in their Celebration of it, only putting Himself in the Room of His Type, as instead of *This is the Paschal Lamb which was slain for us in Egypt*, He said, *This is my Body which is given for you*. And when *Moses* sprinkled the Blood,

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it was with this Form of Words, (a.) *This is the Blood of the Testament which God hath Enjoyned unto you.* instead of which *Old Testament*, Christ said, (b.) *This is my Blood of the New Testament.* In which Words ther is no Difficulty at all, for no Mortal ever understood these Words of *Moses* in a *Trans-substantial* Sense, and why should they the same Words when *Christ* spoke them, following the very Form of the Words of *Moses*? This made it Familiar and Easie to the *Apostles*, who called many Things *Hard Sayings* which were not so Difficult as this, and yet Expressed no Wonder or Astonishment at these Words of *Christ*, which had been impossible for them not to have done, if they had taken them in the Sense of *Trans-substantiation*, for it was a new Thing never before Heard or Thought of in the World! To deny all their *Senses* at once!

L. I wonder you should stand so much upon this, you object your *Senses* and your *Reason*, and yet you must give them both up in the Mystery of the *Trinity*, *Incarnation*, &c.

G. No, My Lord, I must give neither of them up, for I cannot believe any *Revelation* but by my *Reason*, upon the *Evidence* that appears for it: And my *Reason* tells me that there must be many Things in the Infinite Nature which I cannot Comprehend, and therefore I acquiesce in the *Revelation*, being once fully satisfied of it. This I have Discoursed already. But for the other Point that of Contradicting my outward *Senses*, I think it an Invincible Objection.

L. Why?

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(a) Heb. ix. 20. (b) Matth. xxvi, 28.



L. Why? Must you not give *them* up too, as to the *Trinity*, and *Incarnation*.

G. Not at all, My Lord, they Contradict none of my *Senses*. Pray tell me, which of them do they Contradict? Is it the *Sense* of *Seeing*, *Hearing*, or *Smelling*?

L. They are not Objects of *Sense*.

G. Therefore they Contradict them not. But in *Trans-substantiation* they are every one Contradicted. And I stand upon it, That since the Creation of the World, *God* never Did or Said any thing which Contradicted the *Sense* of any Man. It would be Destroying the Certainty of every thing. *Miracles* are Appeals to our *Senses*, and without believing our *Senses*, we can Trust to no *Miracle*, and Consequently to no *Revelation*.

L. I mean not a general Disbelief of our *Senses* in every thing, but if a *Revelation* (you are satisfied is true) should bid you Disbelieve your *Senses*, in such a Particular only —

G. It is a needless Supposition, for ther is no such *Revelation*. But if there were, if an *Angel* should Appear to me, and bid me believe that I saw Him, but not to believe, any thing else that I saw of a hundred things I saw round about him; I should without more a do either believe that I saw the other things I did see, or if I must not believe I saw *them*, I should not believe I saw Him. And I take it as a Certain Rule, that we must either believe our *Senses* in *Every Thing* or in *Nothing*. Had not the *Apostles* at the *Lord's Supper* as much Reason to Doubt whether it was *Christ* they saw, and that He spoke to them, as that it was *Bread* which they Saw and Eat? If you come once to

*deceptio Visus*, it will go quite through, and you cannot be sure of one thing more than of another; because the Fault is in the *Eye*, not in the *Objects*. So that if *Trans-substantiation* be true, ther is nothing else in the World true but it!

And it is no small Prejudice to this *Miracle of Miracles*, and Contradiction to it self and to all other *Miracles*, and to Every thing else in the World, That it should be put upon us just for — nothing — but to Stagger our *Faith*, and make us Doubt of Every thing!

For if all the Benefits of the Death of Christ be Conveyed to us in this Sacrament, by a *Figurative* and *Symbolical* Representation of his *Body* and *Blood*, and that it be so instituted for this End; it is to all Intents and Purposes as Beneficial to us, as if we had Eat the *Flesh* of Christ off his *Bones*, or Drank the very *Blood*, that came out of His *Side*; which is Abhorrent to think, and to Avoid which, you call this an *Unbloody* Sacrifice. But how is it *Unbloody*, if it be Real *Blood*? even the self same *Blood* that was shed upon the *Cross*? Yet you your selves allow, that this must be taken in a *Spiritual* not a *Carnal* Sense, because Christ Himself said, speaking of this Sacrament (as you own) and to solve that *hard saying* at which many were *offended*, of giving them his *Flesh* to Eat, He made it easie to them by this Explanation, (a) *It is the Spirit that Quickneth, the Flesh Profiteth nothing; the Words that I speak unto you they are Spirit, and they are Life.* May we not then take his Words in a *Spiritual* Sense?

L. But

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(a) *Joh. vi. 63.*



L. But you would have the Words of *Institution* taken *Figuratively*, as when Christ said, *I am a Vine, I am a Door, &c.*

G. There is not one Man in your Communion but must own that the Words of *Institution* are *Figurative*, for Example, (a) *This Cup is the New Testament in my Blood, which is shed for you.* Here is first, the Cup for the *Wine*, by a *Metonymie*, called *Continens pro Contento*. Then the Cup being the *New Testament*, I suppose you will allow is another *Figure*. And it is another, to say *which is shed*, for *which shall be shed*, for his Blood was not then *shed*. This last *Figure* you have Boldly avoided in your *Mass*, where it is put *Effundetur, shall be shed*, instead of *Effunditur*, or *Effusum*, according to the Greek ἐκχυνόμενον. However the Two Former *Figures* stand Unalterable.

But to shew that the Words were *Figurative*, and that the *Elements* did not lose their *Nature* by the *Consecration*, they are called by their own *Names* after the *Consecration*, as the *Wine* is called the (b) *Fruit of the Vine* after the *Consecration*. And it is called *Bread* which they Eat in the *Sacrament*. And we are called *Bread* because we partake of that *Bread*. We are *Bread* by the same *Figure* that *Bread* is *Flesh*.

L. We believe that ther is no *Bread* in the *Sacrament*, but we are sure we are not *Bread*.

G. You are no more sure of the one than of the other. But See now the Arbitrariness of your In-

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(a) Luk .xxii. 20. (b) Matth. xxvi. 29. Mark xiv. 25. 1 Cor. 17. xi. 26, 27, 28.

Interpretation, when it is said of *Bread*, *This is Flesh*, that is so very *Plain* it must be taken *Literally*: But when it is said of the *Bread* in the Sacrament, *This is Bread*, the Expression is so *Obscure*, that it must be taken *Figuratively*! Is not this Destroying the *Meaning* of all Expressions, to take Words *Figuratively* or *Literally* just as you think fit, and contrary to the common Usage as understood in all other things?

L. No, it is not as we think fit, but as the Ancient Church and Fathers did Understand it. Here we Stick.

G. and to this we Appeal. *Textullian* says, that *Christ* made the *Bread* His BODY, by saying, (a) *This is My Body*, that is, the *Figure* of My Body.

*Origen* says of it, that it goes into the Belly; like other Meat, and so into the Draught, but says he speaks (b) concerning the *Typical* and *Symbolical* Body of *Christ* in the Sacrament.

It was said of the *Body* of *Christ*, that it (c) should not see Corruption. But we know the Sacrament will Corrupt, therefore it is not the Same.

*Theodoret* likewise calls it the (d) Symbols of the *Body* and *Blood* of *Christ*. And says, that (e) upon their Consecration they are Changed indeed, and

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(a) *Hoc est Corpus Meum*, id est, *Figura Corporis Mei*. Contr. Marcion. l. iv. c. xl. (b) *Hæc quidem de Typico Symbolicoque Corpore*. In Matth. c. xv. (c) *Psalm. xvi. 10. Act. ii. 27. 31.*

(d) τὰ σύμβολα τῆς σωματικῆς τῆς Δεσποικῆς καὶ τῆς αἱματικῆς. Dial. 2.

(e) μένει γὰρ ἐπὶ τῆς προτέρας φύσεως, ὕλης, καὶ τῆς χημικῆς, καὶ τῆς εἰδῆς, καὶ ὁρατῆς ὄψεως, καὶ ἀπλῆς, οἷα καὶ πρὸ τῆς ἱερῆς ἡν. Ibid.



and made other things, but still remain in their own proper *Nature*, and *Substance*, and *Shape*, and *Form*, and are *Visible* and *Tangible*, as they were before.

And writing against the *Eutychians*; who said that the *Human Nature* of *Christ* was Absorpt or Swallowed up in His *Divinity*, so that ther Remained now none but the *Divine Nature* in Him, and that he was no more a *Man*, and used this Comparison, That it was in like Manner as in the *Sacrament*, where the *Bread* was Changed into the *Body* of *Christ*; (a) Yes, said *Theodoret*, it is in the same Manner, that is, in no Manner at all. for that the *Bread* though Changed in its Use and Significancy, yet lost not its *Nature*, but Remained truly and properly *Bread* as before. But had he believed *Transubstantiation*, this had been a full and absolute Confirmation of the *Eutychian* Heresy, instead of a Confutation; for then there had Remained no more of the *Humane Nature* in *Christ*, than you believe the *Substance* of the *Bread* to Remain in the *Sacrament*. This explains the Meaning of *Theodoret*, even beyond his Words, and he says in the same Place, That our Blessed Saviour, Who called Himself the *Living Bread* and *Wine*, hath also honoured the *Visible Signs* with the Title and Appellation of His *Body* and *Blood*, not Changing their *Nature*, but adding to *Nature*, *Grace*.

Pope

(a) See his Dialogue called *The Immoveable*.

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Pope Gelasius says, (a) *That the Sacraments of the Body and Blood of Christ, which we take, is a Divine thing, by which we are made Partakers of the Divine Nature. And yet it ceases not to be the Substance and Nature of Bread and Wine: And certainly (says he) the Image and Similitude of the Body and Blood is Celebrated in the Mysteries.*

And Facundus says the same, (b) *Not (says he) that the Bread is properly His Body, or the Cup His Blood; but that they contain the Mystery of His Body and Blood.*

And St. Augustin says, (c) *If Sacraments did not bear some Similitude to the things of which they are the Sacraments, they would not be Sacraments at all: But from this Similitude, they often take the Name of the things themselves. — As says he, the Sacrament of Faith, Which is Baptism, is called Faith.*

And St. Chrysostome speaking of the Vessels in which the Sacrament was put, (d) *In which, says he, there is not the true Body of Christ, but the Mystery of His Body is Contained in them.*

But, My Lord, not to trouble you with more Quotations, I refer you to Bishop Cofin his History

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(a) *Et tamen non definit esse Substantia vel Natura Panis & Vini: Et certe Imago & Similitudo Corporis & Sanguinis Christi in Actione Mysteriorum celebrantur.* Gelas. contr. Nestorium & Eutychetem. (b) *Non quod propriè Corpus Ejus sit Panis, & Poculum Sanguis; sed quod Mysterium Corporis Ejus, Sanguinisq; contineant.* Lib. ix. c. v. (c) *Si Sacramenta, &c.* Ep. xxiii. And. contr. Faust. Manich. l. x. c. ii. *Sic Sacramentum Fidei quod Baptismus intelligitur, Fides est.* (d) *In quibus non est Verum Corpus Christi, sed Mysterium Corporis Ejus continetur.* See St. Chrysost. opere imperf. in Matth. and Epist. ab Casarium, in Biblioth. P. Colon. 1618.



*story of Transubstantiation*, where beginning at the *Institution*, he sets down in every *Century*, the Words of the *Fathers* upon this Point. A little Book, long Printed both in *English* and *Latin*, not yet Answered (that I hear) and I believe Unanswerable, wherein you will see a Cloud of Witnesses, through the first Ages of the Church, and so downwards, in perfect Contradiction to this New Article of your *Faith*.

And as the *Scriptures*, primitive Church, and *Fathers* are all against you, so have you nothing in the World on your Side, but an Unintelligible Jargon of *Metaphysicks*, upon which the *School-Men* ring Changes, till the Noise of their Bells have deafen'd Common Sense and Reason. Such are their Subtilties upon *Substance*, *Accidents*, *Subsistence*, *Modus's*, and *Modalities*, and many more such *Quiddities*; and their *Distinctions* of *Materialiter* and *Formaliter*, *per se* & *per Accidens*, and a Thousand more, to Solve all *Difficulties*, and Reconcile *Contradictions*! No Absurdity can Be named out of the Reach of a *Distinction*. And when we Understand it not, it Operates most Effectually, because then we may suppose there is something in it! Pray, my Lord, let me ask you, Do you know the Difference betwixt *Substance* and *Accident*?

*L.* *Substance* is that which *Sub stat*, stands under or supports another thing, So the *Substance* stands by it self, and the *Accidents* do Adhere or Stick in it. Therefore we say, that *Essentia Accidentis est Inhærentia*. that *Inherence* or *In-sticking* is the *Essence* or very *Being* of an *Accident*, so that there cannot be an *Accident* without it,

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for whatever *Sticks* must have something to *Stick in*.

G. When the *Substance* then is Gone, what becomes of the *Accidents* ?

L. They are no more, for their *Essence* is Gone, which is *Inherence*, and they cannot *Inhere* or *Stick* to Nothing.

G. Now to Apply this, when the *Substance* of the *Bread* and *Wine* in the *Sacrament* is Gone, as you suppose, then their *Accidents* are no more, for there cannot be *Accidents* of *Nothing*, *Nothing* has no *Accidents*. And they cannot be the *Accidents* of *Bread* when there is no *Bread*. (a) And you will not Endure they should be called the *Accidents*, of the *Body* and *Blood* of *Christ* : Therefore they are the *Accidents* of *Nothing*, that is, they are *Accidents* and no *Accidents* : They are *Accidents* without the *Essence* of *Accidents*. which is *Inherence* : There is *Roundness* and nothing *Round*, *Whiteness* and nothing *White*, a *Taste* and nothing *Tasted*, *Liquidness* and nothing *Liquid*, &c. And if these *Accidents* stand by themselves, why are they not *Substances* ? For that is the *Definition* you give of *Substance*. If you say they stand by *Miracles*, then by *Miracle* they are *Substances*. And there is an End of the *Jargon* ! But who sees not that *Roundness* without any thing *Round*, and the like which you call *Accidents*, are nothing at all in Nature, but *Abstracted Notions* of our own Heads, *Creatures* of our making, which, like *Ens Rationis*, have no

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(a) *Catechis. ad. Parochi de Eucharist. Sacram. Sect. xxv. xlii.*



*Existence* but in our *Brains*. Yet we Dispute about these, as if they were Real things, which we come at last to *Fancy*, by their being Dinne'd so long in our Ears at the *Schools*: And we Fight for them, as *pro Aris & Focis*, we make them *Articles* of our *Faith*, and *Excommunicate* for them!

L. Notwithstanding your Ridiculing *Philosophy*, you will not say, that we can See the *Substance* of any thing. But that whatever comes under our outward *Senses*, that is, whatever can be *Seen*, *Felt*, *Heard*, *Smelled*, or *Tasted*, are only the *Accidents* of things.

G And the same *Philosophy* will tell me that neither can *Accident* be *Seen*, *Felt*, &c. For Example, a *Round* or a *White* thing is a *Substance*, but the *Roundness* or the *Whiteness* are the *Accidents*; Now I cannot See or Feel, *Roundness* or *Whiteness*, they are only *Conceptions* in my *Mind*, and come not under any of my outward *Senses*, they are too *Thin* to bear either my *Sight*, *Smell*, *Touch* or *Tast*. Nay, I will say that they are beyond my *Imagination* too, for who can *Think* of *Roundness* or *Whiteness*, without some *Thing* that is *Round* or *White*? Therefore if I See or Feel any *Thing*, it is the *Substance* I See or Feel, that is, some *Thing* which is *Round* or *White*. What *Colour*, *Tast* or *Smell*, has *Insticking* or *Inherence*? For that is *Accident*. It is more like *Bread* than a *Tulip*? Thus easily may we Dispute our selves not only out of our *Senses*, but out of our *Thoughts* too: And the *Miracle* of *Accidents* without *Substance*, must not only work upon our *Senses*, but give us *New Thoughts*, new *Conceptions*, which

never

never before came into the *Head* of Mortal Man ! This is that *Phylosophy* and *Vain Deceit* or *Fallacy* which the *Apostle* says (a) will Spoil or Hurt our *Faith*, Doting about *Questions* and *Strifes* of *Words*— *Perverse Disputings* — and *Oppositions* of *Science* falsely so called : which some *Professing*, have *Erred* concerning the *Faith*.

But if you are in Earnest about this *Logick* of *Substance* and *Accident*, will you lay a good *Wager* upon it.

*L.* *Hudibras* says, *Fools for Arguments lay Wagers*.

*G.* Yet you have laid all your *Honour* and *Estate* upon it — But are you so sure of it that you would take your *Oath* upon it?

*L.* These are Foolish Questions, and were never Asked in any School Dispute.

*G.* Nor ought to be, if you had let them stay there. But when you will bring them out of your *Schools* into your *Creed*, and make them Articles of *Faith*, you do as good as take your *Oath* upon the Certainty of them ; and you Guard them with *Anathema's*, and it is Impossible you can believe *Trans-substantiation*, or know any thing of it, unless you be perfectly Skilled in the Nature and Difference of *Substance* and *Accident*, and how far their Powers do Reach. You must Distinguish between *Substantiation*, *Consubstantiation*, and *Trans-substantiation*, and Determine whether the Nature of *Accidents* will best Agree with *Sub*, *Con*, or *Trans*.

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L. I

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(a) Cor. ii. 8. 1 Tim. vi. 4, 5, 20, 21.



L. I trouble not my Head with any of these things, but I believe as the *Church* believes, and there is an End of it.

G. Can you believe as the *Church* believes, without knowing what She believes? This is believing Nothing, It is *Implicit* indeed! At this Rate you need but one Article of your *Creed*, to believe the *Holy Catholick Church*, And all the Rest may go off *Implicit*, though you should know nothing of any other of the *Articles*. And what a Man knows nothing off, he can give no Reason for. But St. Peter bids us (a) *be ready always to give an Answer to every Man that asketh us a Reason of the Hope (or Faith) that is in us.* Which Supposes our Understanding it our selves, and not an *Implicit* Faith in others, of we know not what.

So that if you make *Trans-substantiation* an Article of your Faith, you are obliged to understand it aright.

But there is something yet more Terrible behind, for if there be no *Trans-substantiation*, then you Worship Bread and Wine, with *Latria*, by which you mean the *Supreme Worship* due to God alone.

Nay tho' *Trans-substantiation* were Granted, and fully understood, yet it is Impossible for any Man to know whether he *Worships* plain Bread and Wine, or the Body and Blood of Christ? Because in the Rubrick of the Mass, *de Defectibus circa Missam*, there are several Cases put wherein the

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(a) 1 Pet. iii. 15.

the *Consecration* is void, and ther is no *Sacrament* made, and then ther is Nothing there but plain *Bread* and *Wine*. One of these Cases is, if ther be a greater Mixture of any other *Grain*, than of *Wheat* in the *Wafer*, Another is, if the *Wine* be made of *Sour Grapes*, or *Grapes* not *Ripe*, *Si Vinum fit ex Uvis acerbis, vel non Maturis*, which is pretty hard to know for the People, who never *Tast* it, or the *Worshippers* who *See* or *Tast* neither but only a *Pixis* or a *Cup* they look not into: And in both these Cases (besides others) it is said, *Non conficitur Sacramentum*, ther is no *Sacrament* made. And so it is said if the *Intention* of the *Priest* be wanting, which is *Impossible* to know: Upon which Head they put a pleasant Case, as Suppose a *Priest* *Intends* to *Consecrate* *Ten* *Wafers* (for Example) and after *Consecration* ther be found *Eleven* or more, then None of them are *Consecrated*, because the *Intention* going only to *Ten*, it cannot be known which these *Ten* are. But if there be *Nine* or fewer, they are all *consecrated*, because the *Intention* going to *Ten*, it Includes all within that Number. Besides you must take it wholly upon *Trust*, whether there be any *Consecration* at all; because your *Priests* do not *Consecrat* before the *People* when they *Administer* the *Sacrament*, but at Set times they *Consecrat* Numbers of *Wafers* together, which they *Reserve* for Occasions, and for daily *Worship*. Again it is said in some Cases, *Dubium est an conficiatur Sacramentum*, that it is *Doubtful* whether the *Sacrament* is made or not. And what shall we do in this Case? Is it a



Doubt whether we Worship God or a Creature ? Or it is *Indifferent* to which we give *Latria*?

L. If ther should be a Mistake in any of these Matters, and we Worship meer *Creatures*, not knowing it, for which we have been Charged with *Idolatry*, we have an Answer ready, That this could amount to no more than *Material* *Idolatry*, but it could not be *Formally* so, while our *Intention* was Right, and we Mean our Worship to God.

G. These *School-Distinctions* are *Cobwebs*, and well bear no Weight, for *Material* *Idolatry* is *Idolatry*, else it were not *Matirial* *Idolatry*. And if our *Intention* will solve it, it will solve it also to the *Heathen*, who Directed their *Worship* and Referred it Ultimately to the true God, as has been shewn. But I hope you will not make *Solomon* so stupid as you have made the *Heathen*, and to think that he believed (a) *Astheroth* the Goddess of the *Zidonians*, and *Milcom* the Abomination of the *Ammonites* and the other Gods of the Nations whom he Worshipped, to be every one of them the one only *Supreme God* ! Yet he is Charged with *Idolatry*, whether *Material* or *Formal* is not the Question, nor is there a Word of it in the *Scriptures* for *Idolatry* is *Idolatry*, let it be of what sort it will. And these *Distinctions* are only to Excuse it, and let it lose among us. God has forbidden it Generally, of every Kind and Sort. The *Arians* were Charged with *Idolatry* or worshipping *Christ*, supposing Him but a  
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(a) 1 King. xi. 12.

*Creature* : And they were so far from Disowning the True God, that it was His Honour they pretended in denying Divinity to Christ. So of the Socinians, and our Unitarians among us, who give themselves that Name for their Supporting the Unity of the Godhead. Yet they are Charged with Idolatry for Worshipping Christ as an Inferior God. And they have the same Distinction as you of Lutria and Dulia, a higher and a lower Degree of Worship. But all Religious Worship is forbidden to any but to God alone. These Degrees of it are of Humane Invention, to Excuse of our Breach of the Commands of God. But we are to keep far from the Forbidden thing, not Try how Near we can come to it, by Distinctions of our own Coyning. We ought to make a Hedge about the Law, as the Phrase of the Jews was, to Guard against any Approaches towards the Breach of it. Or in the Apostle's Words, to (a) *Abstain from all Appearance of Evil*. And Remember that we venture our Souls upon these Distinctions. Which then are in the Safest Way, we who follow the Direct Rule of God's Commandments as they are plainly laid down to us in Holy Scripture, without (b) *Turning to the Right Hand or to the Left, without either Adding to them, or Diminishing from them*, as we are Commanded : Or you who Distinguish the plainest Precepts, and make them speak Metaphysicks?

By

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(a) 1 Theff. v. 22. (b) Deut. iv. 2. v. 32.



By which the Worship of the Devil may be Justified, for it is Plain that when he offered to our Saviour all the Kingdoms of the World, he meant not that he was the Supreme God, and Sovereign Disposer of them, but only as having Received this Power from the Sovereign Disposer, for he said, (a) *That is delivered unto me, and to whomsoever I will, I give it.* And it is as Plain by the Answers our Saviour gave him, *Thou shalt Worship the Lord thy God, and Him only shalt thou serve.* That all Sort of Religious Worship was forbidden to be given to Any but to God only. And S. Augustine makes all to be Devils who Require or Accept it: *Latria* and *Dulia* signifie both the same thing, that is Service, and here all Religious Service is Reserved to God only. The Distinction of the Schools is vain, and meant only to Elude the Commands of God, and Introduce all Superstition.

There are other unworthy Cases put in the Rubrick of the Mass, which flow from hence, as if a Dog or a Mouse should eat the Sacrament — If the Priest should Vomit it up again, in which Case, he is to Lick it up Reverently, unless it be Nauseous, (that was well put in) and then it is to be Disposed of so and so. And again, if a Fly should drop into the Cup, how the Fly was to be Dealt with — And one Reason given for taking the Cup from the Laity was, That the Laity (at that time I suppose) wore long Beards, and lest the Blood of Christ should Drop upon them,

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(a) Luk. iv. 6. 8,

them, or stick to their Whiskers! All these are the genuine Effects of *Superstition*, occasioned by the Notion of *Trans-substantiation*.

And here, My Lord, let me observe, That the Natural Effect of *Superstition* is *Atheism*, or *Deism*. As one Extreme runs into another, like *East* to *West*. For Men of Sense must find out the Deceit that is it *Superstition*, and then placing all *Religion* on the same Foot (as in your Communion upon the Authority of your Church) they must think the whole to be a *Deceit*, or in the Modish Word, *Priest-Craft*, and the Contrivance of those who Gain by it. Whence it is, that the *Holy Scriptures* and the *Legends* have the same Foundation in the Church of Rome, that is, her *Authority*; therefore the Common People believe them both alike, and the Men of Sense believe neither. And this does so lead towards the General *Defection* foretold, that in a great Measure it is it; for it destroys the Foundation of *Religion*, and turns it all to *Superstition*. And when the *Infidelity* which that begets shall come to be Publickly owned, then where shall *Faith* be found upon the Earth? It is now *Acted* in the *Opus Operatum*. And instead of the *Two Sacraments* which *Christ* has Appointed as a *Means* of *Grace*, the whole *Face* of your *Religion* is covered with ten Thousand of your own Invention. The Unlimited Power taken in your Church of *Consecrating* every thing into a *Means* of *Grace*, your Worship of *Saints* ( many of them *Legendary* ) their *Reliques* and *Images*, of *Crosses*, and of the *Host*, make up the Bulk of your *Religion* and *Devotions*.

[38.] But



[38.] But not only the *Host*, or *Body* of *Christ* supposed to be *Corporally* in the *Sacrament*, but the *Cross* of *Christ*, or any *Effigies* of that *Cross*; and the *Images* of *Christ*, are *Worshipped* in your *Church* with the *Supreme Divine Adoration* of *Latria*. As is told us by a *Great St.* of your *Church*, whom you call the *Angelical Doctor*, *St. Thomas Aquinas*, who says that (a) *Crux Christi est Adoranda Adoratione Latriæ*. And again, *Crucis Effigies in aliqua alia Materia — Latria adoranda est*. And in the *Roman Pontifical* it is ordered, that in the *Procession* of the *Emperor* and a *Legate* of the *Pope*, the *Legate's Cross* shall be carried on the *Right Hand* of the *Emperor's Sword*, because (b) *Latria* is due to the *Cross*.

And in the *Adoration* of the *Cross* upon *Good-Friday*, (which is the *Principal Part* of the *Office* for that *Day*) the *Cross* being *Veiled*, is *Discovered* to the *People* by *Degrees*, first one *Arm* of the *Cross*, then another, and at last the whole *Cross* is *Unveiled*: And at each time the *Priest* says, *Ecce lignum Crucis, Behold the Wood of the Cross*: And the *People* answer *Adoremus, Let us Worship*: And then the *Priests* first, and afterwards the *People* come upon their *Knees* and pay their *Adoration* to the *Cross*. And Remember that it is the *Adoration* of *Latria* which they give to it.

Now

(a) Par. 3. Qu. 2 Art. 4. in Cor. Conclusio.

(b) Quia debetur ei (Cruci) Latria.

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Now for *Images*, the same *Aquinas* before Mentioned tells us the Worship we pay them is (a) *Religionis Cultus*, a *Religious Worship*, and that it is not a different *Latria* which is given to *Christ* and to His *Images*, but says, (b) *That when Worship is paid to the Images of Christ, the Reason of the Latria is not Different, nor the Virtue of Religion.*

If then ther be but one *Latria*, and the same that is paid to *Christ* and to His *Images*, it will Justify what *James Naclantus*, Bishop of *Clugium* Writes in his Exposition of the Epistle to the *Romans*, chap. 1. (c) That the Faithful ought not only to Worship before an *Image* (as some perhaps out of Caution speak) but to Worship the *Image* it self, without any Scruple at all; and with the same Sort of Worship as the *Proto-tipe* or whom it Represents; and if that is to be Worshipped with *Latria*, so its *Image* with *Latria*, if with *Dulia*, or *Hyperdulia*, so the *Image* is to be Worshipped with the same Worship.

[39.] Ther is another strange *Latria* paid to the *Præputium* of *Christ*, or the *Foreskin* was cut off at His *Circumcision*. Your Doctors are at great Pains

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(a) 2da 2dæ. Quæ 81. Art. 3. Resp. ad 3. (b) Quod Imaginibus Christi exhibetur Cultus, non diversificatur ratio Latriæ, nec Virtus Religionis.

(c) Ergo non solum satendum est, fideles in Ecclesia adorare coram Imagine (ut Nonnulli ad Cautelam forte loquuntur) sed & Adorare Imaginem, sine quo volueris scrupulo, quin & eo illam Venereantur Cultu, quo & Prototypon ejus; propter quod si Illud habet adorari Latria, & Illa Latria, si Dulia, vel Hyperdulia, & Illa pariter ejusmodi Cultu adoranda est. Venetiis.



Pains to know what is become of it. They might as well ask what is become of the *Parings* of His *Nails*! Whither will *Superstition* run? They had it at *Antwerp*, but the Hereticks took it away. From thence it travelled by many Miracles to the Church of Saint *John Lateran* at *Rome*, and how it was thence Translated to the Church of *Cornelius* and *Cyprian* at *Calcata*, about Twenty Miles from *Rome*, I have read the Account at large in a Book in *Folio*, Intitled, *De Basilica & Patriarchio Lateranensi, ad Alexand. VII. Pont. Max. auctore Cesare Raspono ejusdem Basilicæ, Canonico. Romæ, 1656. p. 364, &c.* And of the Miraculous Difference it shewed when it was touched by *Virgins* and by *Married Women*! See the *Devotions of the Romish Church*, p. 31. where you will find other Authors Quoted, as *Bollandus, Act. Sanct. ad Jan. 1. de Præputio Christi*, and *Rivet. Apologia pro S. Maria Virgine: Lib. 1. c. xvii. Cardinal Tolet in cap. ii. Luc. Annot. 31. and Salmeron, in Evang. Tom 3. Tract. 36.* And that though it is still at *Calcata*, yet it is carried about at *Podium* with great Veneration upon the Feast of the *Ascension*. *Salmeron* in the Place above Quoted tells out of the Legend of *Jacobus de Voraigne*, that the Blessed Virgin gave this *Prapucium* first to *Mary Magdalen*, and that it was brought afterwards by an Angel to *Charles the Great* at *Aken*, and how after it came to be laid up the *Lateran*. Whence these Verses,

*Circumcisa Caro Christi, Sandalia Sacra,  
Atque Umbilici viget hic Præcisio chara.*

Put

(a)  
Qu. 54

Put thus into English.

*Christ's foreskin and blest Sandals are kept here;  
And what was cut from off his Navel dear.*

I suppose they meant the Cutting of His Navel String. And His Sandals (though it is not said that He wore any, He is always Painted bare-foot) will come in here too for *Latria*, for the same Reason which T. Aquinas gives for *Latria* as due to the Cross, (a) *propter Membrorum Christi contactum*, because it Touched the Body of Christ. Then all his Clothes must come in for the same Reason, and the Nails and Spear that pierced Him. And why not the Spittle that was thrown in His Face? For the Cross was as much his Enemy (as far as Wood could be) as any of the other, or the Spittle it self. and I know not why the Crucifiers should not be Admitted too, though they touched Him with a Hostile Mind, as some have Sainted Judas, because he was an Instrument in our Redemption. For ther is no Stop in Superstition more than in other Arts.

But I must not forget my Friends the School-Men upon this Occasion, they Dispute, that the Foreskin being of the Intireness of the Body, it must have been Reunited to the Body, of Christ upon His Resurrection, else that the Intire Body did not Arise. (b) Suarez therefore Concludes, that

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(a) Par. 3. Qu. 2. Art. 4 in the Conclusion. (b) Suar. in 3. Par. Qu. 54. Act. 4. Disp. 47. §. 1.



that the *Body* of *Christ* at the *Resurrection* had a *Foreskin*, and has now in *Heaven*. But what then will he do with that *Foreskin* which is shewed in the *Church* here below? He says, that the *Foreskin* belongs to the *Intireness* of the *Body*, *non Formaliter, sed Materialiter*, not *Formally*, but only *Materially*, and so the business is made up! But he adds, that *Innocent iii.* did call in Question the Truth of this *Foreskin* upon Earth. Is it a Question then? And do the People still pay *Latria* to it? How comes this to be Suffered in the *Church*? In the *Church* that is *Infallible*!

But several Parcels of the *Blood* of *Christ* Shed upon the *Cross* are likewise shewed, and (a) *Cressy* quotes *Matth. Paris* for a Signal Testimony of it.

To this says (b) *Aquinas*, that whatever belongs to the Nature of an *Humane Body* was wholly in the *Body* of *Christ* when He arose, as His *Flesh* and *Bones*, and His *Blood*, and that intirely without any Diminution, otherwise (says he) it had not been a perfect *Resurrection*. And afterwards, (c) that all the *Blood* which flowed from the *Body* of *Christ*, Rose again in His *Body*. But as for that *Blood* (says he) which is preserved in some *Churches* for *Reliques*, it did not flow from *Christ's Side*, but is said to flow *Miracously* from a certain *Image* of *Christ* that was pierced. Yet the People pay *Latria* to it, Grounded wholly upon a *Legend*! And *Aquinas* gives no further

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(a) *Ch. Hist.* 1. 2. c. 13. (b) *Part.* 3. *Qu.* 34. *Artic.* 2. *Responsdet dicendum.* (c) *Ibid.* *act Tertium.*

(a) *In*  
also c. 4.

Affurance of it, than *that it was said*. Is not this Worshipping in *Faith*? What *Blood* was that which came out of the *Image*? Was it *Christ's Blood*? And how was it made so? Was it *Trans-substantiated*, or was it *Blood Materially*, though not *Formally*? Or had it only the *Colour of Blood*, the *Accidents* remaining without the *Substance*? *Vasquez* comes pretty near this, when he says, (a) *That no Portion of the Blood of Christ did remain on Earth under the Form of Blood, but only under its Colour, amissâ Formâ Sanguinis, having lost the Form of Blood.*

L. What is this *Matter and Form* with which they keep such a Stir?

G. They make *three Constituting Principles* in every thing, these they call *Materia, Forma, et Privatio*. That is, the *Matter* of which any thing is made; the *Form*, which is wholly unknown to us; and the *Want* of that *Form*, for you must know, that we must *Want* a thing before we *Have* it!

L. Trouble me no more with this *Jargon*. I pin not my *Faith* upon *Schoolmen*.

G. Yet this *Article of your Faith*, that is, *Trans-substantiation*, is nothing else, as I have (I hope) made it plain. And I will shew you another *Instance* wherein you follow them too, and are grossly *Misled* by them, that is, the *Distinction of Concomitancy*.

L. What is that? I know it not.

[40.] G. I have before told of *Several Injuries* done to our Lord *Christ* in *Adding* to His

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(a) In 3 par. Thomæ. Qu. 5. Artic. 2. Disp. 36. c. 8. See also c. 4.



Commandments, and making to our selves *Means* of *Grace* which he has not instituted. What I am to speak of now is an Error on the other hand, that is of *Subtracting* from his *Institutions*, and the *Means* of *Grace* which He has Appointed. I mean in taking away the *Cup* from the *Laity* in the Holy *Sacrament*. *Christ* Instituted the *Sacrament* of His *Body* and *Blood* as an Effectual *Means* of *Grace*, calling it the *Communion* of his *Body* and *Blood*. Particularly of the *Cup* it is said, (a) *The Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ?* And that we all partake of the *Cup*, according to several Manuscripts of your own *Vulgar Latin*, *Omnes de uno Pane, et de uno Calice participamus*. But that the *Laity* might not think themselves Deprived of this so Beneficial a *Means* of the Greatest *Grace*, the *Schools* have Invented a *Distinction* they call *Concomitancy*, which is, That in all *Flesh* there is some *Blood* goes along, or is *Concomitant* with it, so that whoever Eat the *Flesh* partake also of the *Blood*.

L. And is not that True?

G. Really, My Lord, I know not. But I am sure it is a *Nicety*. For *Flesh* may be so dried that no *Blood* should appear in it, and in a *Wafer* there can be None, without having Recourse to *Miracle*. I think it is making too Bold to throw off the Institution of *Christ*, upon such Imaginations of our own; which Imply that there was no need of the Institution of the *Cup*; for if it be not Necessary Now, it was not So Then. But,  
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(a) 1 Cor. x. 16, 17.

(a) Heb

my Lord, this *Sacrament* was Ordained not only to express the *Death* of *Christ*, but also the *Manner* of it, that is, by the *Shedding* of His *Blood*, according to the *Bloody Types* of Him under the *Law*, as it is said, (a) *without shedding of Blood there is no Remission*. It was therefore *Necessary*, says the *Apostle*. But whatever *Blood* may be *Concomitant* in the *Flesh*, yet here is no *shedding* of it Expressed in the *Wafer*.

L. But the *Cup* always goes along with the *Bread* in our Church, to compleat the *Sacrifice*, tho' the *Priest* only who *Officiates*, partakes of the *Cup*.

G. But when the *Hostia* is carried in *Procession*, as upon *Corpus Christi* Day, or frequently to the *Sick*, there is no *Cup*; nor does the *Priest* himself *Communicate*. But however, if the *People* are to *Partake* of the *Sacrifice*, as it was under the *Law*, here they are *Defrauded* of Half of it! And they are as much *Commanded* to *Partake* of the *Cup* as of the *Bread*. And the Church may as well take away the *Bread*, and leave only the *Cup*, and say, that the *Flesh* is Contained in the *Blood*, as well as the *Blood* in the *Flesh*. Strange Power of Church! What *Institution* of *God* can stand at this Rate? Suppose the *Jews* had neglected to pour out or *Sprinkle* the *Blood* of their *Sacrifices* as *Commanded*, and said it was *Sufficient* that it was by *Concomitancy* in the *Flesh*, would this *Distinction* have served in that Case? And why not as well as in this?

It is observable that *Christ*, as foreseeing this

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(a) Heb. ix. 22.



taking away of the *Cup* from Many, added the Word *All* to the Drinking of the *Cup*, (a) *Drink ye All of it.* And it is said, *they All Drank of it.* It is not said so of the *Bread*.

L. Ther were None there but the *Apostles*. So that this Refers not to the *Laity*.

G. So you may say of the *Bread*, and Take That too from the *Laity* by the same Rule, and you take the *Cup* from the *Priests* who do not Officiate. But *Christ* said to the *People* to the *Laity*, (b) *Except ye eat the Flesh of the Son of Man, and Drink His Blood, ye have no Life in you.* And this is Understood by all you of the Church of *Rome* as spoken of the *Sacrament*.

L. (c) *Bellarmin* says, That the *And* there *And drink*, is to be understood as an *Or*, that is *Except ye either Eat or Drink*.

G. That is to say, I may Understand all the *Ands* in the *Creed* to be *Ors*, and instead of I believe this, *And* this, *And* this, I may say, I believe this, *Or* this, *Or* this, so that if I believe any *One Article*, it is sufficient, though I believe never another. If you send your *Servant* to *Market*, and bid him bring *Beef* and *Mutton* and *Pork*, and he buys only *Beef*, and says, he Understood all your *Ands* for *Ors*. And so if you bid him bring so much *Meat* and so much *Drink*, and he brings only the *Meat*, for the same Reason — Thus we may easily get over all the *Commands* of *God*, and give the *Reverse* to (d) *Saint James*, that *he who offends in one Point is Guilty of all.* No, but

(a) *Matt.* xxvi. 27. *Mark* xiv. 23. (b) *Joh.* vi. 53. (c) *de Sacram. Eucharist.* l. 4. c. 25. (d) *Jam.* ii. 10.

(b) *Gal.* *secr.* *Dist.*

but he who keeps one Point, keeps the whole Law. This is *Bantering* instead of *Arguing*. And it shews a Cause to be very Destitute, when so Great a Man as *Bellarmin* could Content himself with giving such an Answer.

And the Doctrine of *Concomitancy* will not do here, for if I eat a Piece of *Flesh*, suppose some *Blood* may be said to be *Concomitant* there; yet I cannot be said to *Drink*, where ther is not one Drop. And the Threatning is, Except ye *Drink*, there is no Life in you.

(b) If it be but a Man's Testament (saith St. Paul) yet if it be Confirmed, no Man Disannulleth, or Addeth thereto. This Holy Sacrament was the last Testament which Christ left to His Church, instituted the Evening before He entered upon His Sacred Passion. Therefore Pope *Gelasius* had Reason to call it [c] *Sacrilege* in any who should Mutilate this Sacrament, and Commanded that they who would not *Drink* of the Cup, should be Denied the Bread too.

L. This was only to Discover the *Manicheans*, who would not *Drink* of the Cup, for other Reasons than the Church of Rome had to take it from the *Laity*.

G. I never heard a tolerable Reason for it except because they were *Laity*! But the Dispute is not about the Reasons for it, but the Thing it self. To take away the Cup is to Mutilate the Sacrament: And that is *Sacrilege* by *Gelasius* his Determination.

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(b) Gal. iii. 15. [c] apud Gratian. can. *Comperimus de Consecr. Dist. 2.*



And this last *Testament* of our *Lord*, which was *Confirmed* by the *Practice* of the *Church* for *Fourteen Hundred Years* was *Mutilated* by the [a] *Council of Constans*, and the *Cup* taken from the *Laity*, with a *Non-Obstante* as well to the *Institution* of *Christ*, as the *Practice* of the *Primitive Church*? It was *Declared* no *Sacrilege*; and the *Priest* was *Excommunicated* who should *Communicate* the *Laity* under *Both Kinds*.

The *Council of Trent* [b] likewise puts in its *Caveat* to the *Institution* of *Both Kinds*, and that notwithstanding the *Laity* must be *Excluded* from the *Cup*. And they make it a *Hereſie* to ſay, that *Whole Chriſt* is not under *Each Species*. Then the *Fleſh* is as much in the *Blood*, as the *Blood* in the *Fleſh*. And it is all one which *Species* we take. But ſince the *Body* and *Blood* of *Chriſt* were *Separated* at his *Death*, and He ordained them to be ſo *Separated* in the *Sacrament* of it, I ſee not how We can take away Either *Part*, upon the *Account* of their not being *Separated*.

L. Our *Catechiſm ad Parachos* gives *Six Reaſons* for taking away the *Cup*, (c) *First*, The *Danger* of *Spilling* it. *Secondly*, Of its turning *Sour*. *Thirdly*, and *Fourthly*, For our *Health*, be-  
 cauſe ſome could not bear the *Taſte* or *Smell* of *Wine*, without being *Sick*. *Fifthly*, That *Wine*

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[a] licet Chriſtus — adminiſtraverit Sub utraque Specie Panis et vini — tamen hoc non Obſtante — Et Similitur quod licet in primitiva Eccleſia hujusmodi Sacramentum recipitur a fidelibus Sub utraque Specie; tamen — precipimus Sub pena Excommunicationis quod nullus Presbyter communicet Populum Sub utraque Specie Panis et vini. Seſſ. 13. [b] Seſſ. 21. Can. 1, 2, 3. (c) De Eucharist, Sacrament. Sect. lxx.

was very Dear in some Places, And the *Sixth*, That we might believe *Whole Christ* to be under *each Species*. Gerson's Reason about the Long Beards of the *Laity*, before Mentioned, comes under the first of these Heads concerning Spilling.

G. Now, My Lord, I leave it to your self, Whether these Reasons be not very Childish, or are of Weight to Maim the *Institution of Christ*?

Ther must no Comparison be made betwixt the *Body and Blood of Christ*, as to Preference, or which is most valuable : But our *Redemption* is oftner Attributed in Holy Scripture to His *Blood* than to His *Body*. *We are Saved by His BLOOD — Propitiation through His BLOOD — by the Sprinkling of His BLOOD — &c.*

L. Ther is Mention made sometimes of the breaking of *Bread*, when ther is nothing said of the *Cup*; and this we make use of as an Argument that the *Cup* is not Necessary. This is mainly Insisted upon in our *Catechism*, the Chap. you just now Named, *Sect. lxxix*, And *Joh. vi. 51.* is Quoted, *I am the Living Bread — if any Man eat of this Bread — And the Bread I will give is my Flesh.*

G. We take not this to be spoke of the *Sacrament*, but of *Faith in Christ*, here Expressed by *Eating*, that is, *Spiritually*, as Himself explains it, *ver. 63.* *It is the Spirit that Quickneth, the Flesh profiteth Nothing : The Words that I speak unto you, they are Spirit, and they are Life.* But let it be taken of the *Sacrament*, as you do, you will find the *Blood* Joined with the *Flesh*, in the next Words, *ver. 53.* *Except ye Eat the Flesh of*



*the Son of Man, and Drink His Blood*— as before Quoted : And again. ver. 54. *Whoso Eateth My Flesh, and Drinketh My Blood*— and ver. 55. *For My Flesh is Meat indeed, and My Blood is Drink indeed.* And ver. 56. *He that Eateth My Flesh and Drinketh My Blood* — Is not the *Blood* here Named with the *Flesh* ! But if it were not, ther are a Hundred Places, as I now observed, where the *Blood of Christ* is Named as *Cleansing*, as *Redeeming* us, &c. without any Mention of His *Flesh* or *Body*. Are they therefore Excluded ? This is such a Sort of Reasoning, as if I invite you to *Eat* with me, you must have no *Drink* to your Dinner, because it was not Named. But if by *Eating* we commonly mean the Whole Meal, and *Drinking* is likewise Included, this *Criticism* upon the *Lord's Supper*, of calling it *Eating*, will Appear what it is, and not be thought Sufficient to Exclude the *Cup* in the *Sacrament*. And other Foundation you have none in *Scripture*. But if I once call it *Eating* the *Lord's Supper*, and several times call it both *Eating* and *Drinking*, will not the Latter explain the Former ? Or will *Eating* exclude *Drinking*, though *Drinking* be expressly Named ? To *Eat* the *Lord's Supper* is the only Phrale we use, I never heard any Body call it *Drinking* the *Supper* : And you may thence Prove, that we have not the *Cup* in our *Sacrament*, as well as that the *Aposfiles* had it not, because it is said they *Eat Bread*, or, broke *Bread*. But I have Over-Laboured this Point, because you lay so much Strels upon it.

I will now shew you another Restriction your Church has made upon the *Institutions* of God.

As

[a]  
Heb.

As she has taken the *Cup* from the *Laity*, so has she taken another of your *Sacraments*, that is, *Marriage* from the *Clergy*. I pass by the *Politick* Views and Advantages the Court of *Rome* has in this, as giving the *Pope* the more Absolute Command and making Him in Effect *Heir* of all the great Possessions of the *Clergy*, for the *Canon Law* obliges the Regular Bishops not to Dispose of their Estates by [a] *Will*, and the other *Clergy* not to be too Liberal of their *Alms* in their sickness. And what they leave, the *Pope* disposes of as *Grand Treasurer* of the *Church*. But waving all this, I will Insist now only upon what Relates to *Conscience*. You reckon it a *Defilement* in your *Church* for a *Clergy-Man* to *Marry*. No great Compliment to the Married State, which yet was *Instituted* of *God* in *Paradise* while *Man* was in his *Innocence*. And the *Apostle* says, [b] *Marriage is Honourable in All, and the Bed Undeified*. And forbidding to *Marry* is Reckoned one of the [c] *Doctrines of Devils*. And Directions are given how a *Bishop* should Govern his *Wife* and *Children*, [d] for if a *Man* know not how to rule his own *House*, how shall he take Care of the *Church* of *God*? Yet your Interpreters would have this *Wife* and this *House* to be the *Church*! *St. Peter* was a Married Man, and forsook not his *Wife* after he was an *Apostle*, but [e] led her about with him as other *Apostles* did. And that in the Primitive *Church* the *Clergy* did *Marry* is plain from *Socrates* his *Eccles. Hist.* lib. i. cap.

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[a] *Decretal. Gregor. lib. 3. de Testam. tit. 26. cap. 7. 9.* [b] *Heb. xiii. 4.* [c] *i Tim. iv. 3.* [d] *Chap. iii. 5.* [e] *i Cor. ix. 5.*



i. cap. 11. and l. v. c. 22, The Vow of Single Life was not Imposed upon the Clergy till Pope Hildebrand. See *Math. Westmon.* ad An. 1074. *Vincent. Spec. Hist.* l. 24. c. 45. *Antonin.* l. 16. c. 1. ff. 21. And it was without Precedent (says *Sigebert. Chron.* ad An. 1074,) and, as many thought, out of an indiscret Zeal, contrary to the Opinion of the Holy Fathers. But Hildebrand was not Obeyed in this in England for above a Hundred Years after; for our ancient Records say, (a) All these Decrees availed nothing, for the Priests by the King's Consent still had their Wives as formerly. And Gregory the Great said, (b) That it was lawful for such of the Clergy as could not contain, to Marry. And Pius the Second said the same, (c) That they may be allowed to Marry. And your great Canonist *Panormitan* says, (d) There is as great Reason to allow Priests to Marry Now, as ever there was to Restrain it. Let *St. Bernard* bear Witness in his Time what Reason there was for Allowing it, he says, (e) There are many who cannot be hid for their Multitude, nor do seek to be Concealed through their Impudence, who, being Restrained from the Nuptial Remedies, run into all Filthiness. And another says, (f) That few in those Days were free from Fornication. And *Matthew Paris* tells us that the Pope thought it almost a Miracle that a Candidate for a Bishoprick was said

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(a) *Hist. Petroburg.* An. 1127. ap. *Spelm.* T. 2. p. 36. (b) *Respons. ad Interrog. Secund.* *Aug. Cantuar.* (c) *Pius 2.* in *Gest. Concil. Basil.* See also *Platin.* in his Life. p. 329. (d) *De Clericis conjug. can. cum olim.* (e) *De Convers. ad Cleric.* cap. 29. (f) *Gloss. ad Gratian.* Dist. 82. c. 5.

said to be a *Pure Virgin*. Whence the *Gloss. ad Gratian* in the Place just before Quoted, calls (a) *Fornication* but a *Venial Sin*. And it is Tollerated if not Allowed (b) However it was Reckoned a less Sin in a *Priest* than *Marriage*. For this Reason, *Deadly Sin* is added to *Fornication* in our *Litany*. But why was *Celibacy* enjoined to the *Priests*? And why *Marriage* a greater Sin than *Fornication*? Because the first is a Breach of the Command of the *Church*, and the Latter of the Command of *God*! And the Difference of the *Punishment* of these in your *Church*, shews that she thinks so; for a *Priest* committing *Fornication* comes off for a small *Penance*, whereas if he *Marries* he is *Degraded*. May we not then say to the *Church* of *Rome* as *Christ* to the *Church* of the *Jews* in a Parallel Case? (c) *Full well ye Reject the Commandment of God, that ye may keep your own Tradition*.

But if *Marriage* be such a *Defilement* as is Unworthy a *Priest*, how came you to make a *Sacrament* of it? I suppose you cannot mean less by a *Sacrament* than a *Means* of *Grace*, you have made many less things so, as is shewed before. And would you Deprive the *Clergy* of any *Means* of *Grace*? Or is it your *Modesty* to put them upon the Level with the *Laity* for Depriving them of the *Cup* in the *Sacrament* of *Christ's* own *Institution*.

*Marriage* is *Honourable* and *Undefiled* in *All*, says the *Apostle*. No, say you, it is neither in a *Priest*.

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(a) *Decret. P. Alex.* l. 3. tit 2. c. 3. *Gloss. ad Gratian* dist. 82. c. 5. (b) *Ibid. Dist.* 34. *Can.* 7. *Cyprianus* *Enchirid.* de *Cœlibat.* c. 17. (c) *Mark.* vii. 9.



*Priest.* He says, [a] *If Men cannot contain, let them Marry; for it is better to Marry than to Burn,* No, you say, it is better to *Burn* than to *Marry*. And this you must say, Unless you suppose that All the many thousands of your *Clergy*, and Many of them *Young Men*, are every one of them Endowed with the Gift of *Continency*. Which would be a *Miracle*, if Experience did not Contradict it.

All Sober *Christians*, and even the *Heathen*, look upon Marriage as a Preserver and not a Breach of *Chastity*. St. Peter calls it a [b] *Chaste Conversation*. If it were not so, we may presume that *Christ* would not have Honoured it with His own *Presence*, and with His first *Miracle*, nor made it so frequently as he does, the *Type* and *Representation* of *Heaven*, and of His *Union* with the *Church*, calling Himself the *Bridegroom* and Her His *Spouse*.

The Apostle says, [c] *to avoid Fornication, let every Man have his own Wife, and every Woman her own Husband.* No, say you, we Except all the *Clergy*, the *Friers* and the *Nuns*, whom we have put under *Vows* to the Contrary. And we will find other *Means* for them to obtain the *Grace of Continency*! Yes, and the World is full of the Effects of those *Means*! And know whether they are Better than those of *God's Appointment*!

It is strange that you who have so many *Means of Grace* of your own, should not let those ve-

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[a] 1 Cor. vii. 9. [b] 1 Pet. iii. 2. [c] 1 Cor. vii. 2.

ry few which *Christ* has made, stand as He left them.

[4r.] But you Extend yours further than He did His, for He appointed None to be Used for those in the other World: But you have *Officers* to deliver *Souls* out of *Purgatory*.

L. That seems a *Charitable Office*.

G. But it is a very *Dark* one. We have not a Word in *Scripture* of any such State of the *Dead*, where *Souls* are put under Pains equal to those of *Hell*, except for the Duration.

L. No *Unclean* thing can enter into *Heaven*.

G. Is not the *Blood* of *Christ* Sufficient to Cleanse Us [a] from all *Unrighteousness*?

L. Yes, surely. But though God pardons the the *Guilt* of *Sin*, yet His *Justice* will *Punish* in some Degree.

G. Then the *Guilt* is not fully forgiven.

L. Not so, but that we may be *Punished* for it, as when *Afflictions*, *Diseases*, &c. are sent to us here upon Earth. God said to *David*, [b] *I have put away thy Sin, but the Child shall Die*.

G. And the Reason is given in the next Words, *because by this Deed thou hast given great Occasion to the Enemies of the Lord to Blaspheme*, as if God did Countenance such Wickedness; therefore *David* was *Punished* so as his *Enemies* might perceive it. God punishes here either to vindicate his own Honour before Men: Or for a Tryal of our *Faith*, as in the Case of *Job*, and to set forth such, as Examples to others: Or for a Proof  
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[a] i. *Job*. i. 9. [b] ii. *Sam*. xii. 13.



and Confirmation of our Religion, as in the Case of the Prophets and Apostles, Confessors and Martyrs : Or to Correct and Recal Obstinate Sinners, many have been Reformed by this Means : But all these Reasons respect this Life only. For you say not that Souls are made better in Purgatory, for you suppose them to die in the Love of God, and to be in His Favour, before they go thither. And why then are they Punished, since they are not purified by it ?

L. To satisfy the *Vindictive* Justice of God.

G. That is satisfied before they are Forgiven and Received into the Favour of God. Unless you mean by *Vindictive* such a Spite and Revenge as is seen among the most Ignoble Part of Mankind, to say, *I will forgive, but I will at the same Time be Revenged for what is past.* Which indeed is not Forgiveness, but a plain Unwillingness to forgive. But a generous forgiveness, upon a sincere Repentance, Loves and Embraces, and Rejoices to Comfort and heap Favours, like the Father of the Returning Prodigal. God says, He will not (a) Remember our Sins, that they shall not be Mentioned unto us, in the Day when we turn from our Wickedness. And how is that consistent with enduring the Pains of Hell for a Hundred, perhaps a Thousand Years for ought we know ? and how do we know what Souls go to Purgatory ? How long they Remain there ? And which of them are Released ? Can Prayers then for the Releasment of such and such be made

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(a) Isa. xliii. 25. Jer. xxxi. 34. Ezek. xviii. 22. xxxiii 12. 16.

made in *Faith*? Otherwise they are *Sin*, by the *Aposle's* Determination.

L. But the *Intention* is *Pious*.

G. So it is in all *Superstition* very *Pious*, and that is it which *Deceives*. But *God* has Required that our *Zeal* to *Him* should be (a) according to *Knowledge*. And that we (b) intrude not into things we have not seen. We have not leen any *Revelation* of *Purgatory*, or the *State* of *Souls* there.

L. But we have the *Tradition* of the *Church* for it.

G. Ther are Good and Bad *Traditions*. And they are much oftner taken in the Bad Senle throughout the *New Testament* (c) Ye have made the *Commandment* of *God* of none *Effect* by your *Tradition*— Holding the *Tradition* of the *Elders*— Laying aside the *Commandment* of *God*, ye hold the *Tradition* of *Men*— Ye Reject the *Commandment* of *God*, that ye may keep your *Tradition* — (d) *Vain Deceit*, after the *Tradition* of *Men*— Your vain *Conversation* received by *Tradition* from your *Fathers*, &c.

Yetther is a *Tradition* which ( for the Evidence of it ) we are willing to admit, that is, according to the Rule of *Vincentius Lirinensis*, *Quod semper ubique, & ab omnibus*, That which was always received every where, and by all. And we are willing to join Issue with you upon this *Tradition* as to *Purgatory*. This is *Universal Tradition*. And you would not desire we should be  
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(a) Rom. x. 2. (b) Col. ii. 18. (c) Math. xv. 6. Mar. vii. 3. 8, 9. (d) Col. ii. 8. 1 Pet. i. 18.



concluded by any *Particular Tradition* of this or that *Church* or *Place*, for you know ther are many Deceits in such.

But *Veron* in his *Rule of Faith* (a Book much Applauded in *France*, and put into *English* for the Use of the *Roman Catholicks* here) sets out in the Beginning with a Definition of the *Rule of Faith*, of which he makes the first Requisit to be for any Article of *Faith*, that it be clearly *Revealed* in *Scripture* (and by no pretended *Revelation* since to any whatsoever) in exprefs Words, or thence to be deduced by *Necessary Consequence*. Which when made appear as to *Purgatory* (or any other of the *Doctrines* in Dispute) we shall readily allow it. And till then. we cannot be Arraigned of *Heresy* for not Professing to Believe it.

— This *intruding into things we have not seen*, proceeds, as the *Apostle* observes, from a [a] *Fleshly Mind*, Measuring *Spiritual* things by *Carnal*. We see it takes time to Purge the *Flesh* of Diseases and Defilements it has contracted, and it takes a great deal of Filing and Scrubbing to Cleanse Iron that has been long *Rusted*. Hence we conjecture the same as to *Souls* departed, that they must be Purged by *Fire*. But the Work of *God* upon the *Soul*, when He grants true *Faith* and *Repentance* Operates far otherwise, it Effects the Cure all at once, as with those who looked upon the *Brazen Serpent*. Our *Saviour* Himself (b) makes the Comparison. And he (c) gave us an Example of it in the *Thief* upon the *Cross*, who

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[a] Col. ii. 18. (b) Joh. iii. 14, 15. (c) Luk. xxiii. 43.

who was translated to *Paradise* the same Day he Died. And yet he had been a grievous Sinner, and Suffered justly for his Offences; his Repentance was Late, and he had made no Restitution; yet he did no *Penance* in *Purgatory*.

L. That was an Extraordinary Case, his *Faith* must be very Strong to be Converted upon the *Cross*.

G. That is more than we know, whether he might not have been Converted before. But however, it shews ther is no Necessity for *Purgatory* even for very great Offenders.

L. No doubt God may Excuse whom He pleases.

G. How then do we know Whom He excuses, and whom not? And how can we pray in *Faith*, that is, without *Sin*, to Deliver such a particular Person from thence?

But if there be no Necessity for it, as you have Granted in the Case of the Thief, how is it to be Imagined that God should keep so many Thousand Souls, for Many Years or Ages, in the most Extreme Torments, when there was no Necessity for it? And if the Pope has Power to Release out of *Purgatory*, he must be a very cruel Father, who keeps one Soul there an Hour longer.

L. We see the Church imposing *Penance*, and yet Excusing some, or Shortning the Time more than to others.

G. The Church knows not the Heart, and must Judge by Signs, which yet Secure not from *Hypocrisie*. But this is all foreign as to God, who searcheth the Heart, and knoweth all that is in Man. And tho' our *Physick* of Discipline works

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by Degrees, and the Issue is uncertain; yet God never Cures Imperfectly, Christ never Half-Healed any Man. And so it is when He pardons Sinners, (a) *Thy Sins are forgiven thee.* It is not said, *shall be forgiven*, or when thou hast performed such and such Penitence, but the Forgiveness of his Sins was as Immediately wrought as the Cure of his Body. And God gives us all the Assurances that can be, in the Strongest Expressions, of our Sins being Absolutely and Totally Forgiven, as being (b) *all Blotted out, all cast into the Depth of the Sea.* Never to be Remembered or Mentioned unto us any more, as before quoted. *I will Heal (c) their Backsliding, I will Love them freely.* He is Ready to Forgive. He Waiteth to have Mercy. He earnestly Remembreth; His Bowels are troubled for Sinners that they may Repent, and in the Day they turned from their Wickedness, He Forgiveth. For He doth not Afflict willingly, nor Grieve the Children of Men. It is for their Repentance and Reformation, but that Consideration is not in Purgatory.

But how will the poor Souls there (if any are there) be Deluded, if the Stock of Supererogation should fail them, that is, the Merits of Saints for their Good Works which they have done, over and above their Duty, and what they were Obligated to for their own Salvation, and therefore are Applied to others who had come short of their Duty, to supply their Deficiencies; which is the

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 (a) Luk. v. 20. (b) Psal. li. 9. Isa. xlv. 22. Col. ii. 14. Mic. vii. 19. (c) Hos. xiv. 4. Psal. lxxxvii. 5. Isa. xxx. 18. Jer. xxxi. 20. Ezek. xxxiii. 12. Lam. iii. 33.

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Fund provided for the Discharge of the Prisoners in *Purgatory*? And this is Dispensed by the Pope to whom he thinks fit, as being the *Grand Treasurer* of the Church, and Consequently of these Super-Abundant *Merits* of the *Saints*. But we want a Text where St. *Peter* was Constituted such a *Treasurer*. Or that there is or can be any such *Treasury*. For can a Creature *Merit* at the Hands of God, for ever, so Great Endowments bestowed upon him? Is it a *Merit* to Receive great Gifts? And if we Employ them to the best Advantage, is it more than is our *Duty* to do? And we are still (a) *unprofitable Servants*, as *Christ* Himself has told us. But was ther ever a Man (*Christ* only excepted) who did all his *Duty*? Are not all *Sinners*? And if their *Repentance* entitle them to *Pardon*, yet this is far from *Merit*. My doing my *Duty* to Day, makes no *Amends* for my having Neglected it Yesterday. We find the greatest *Saints* applying to the *Mercy* of God, and not Pleading their own *Merits*. *Jacob* said, (b) *I am not worthy of the least of all thy Mercies*, And *Job* who had (c) *None like him in the Earth, a perfect and upright Man*, &c. said, *I abhor myself and Repent in Dust and Ashes*. And *Daniel*, the Man (d) *greatly Beloved*, Confessed his own Sins, as well as the Sins of the People, And St. *Paul* called himself the (e) *Chief of Sinners* not worthy to be an *Apostle*, &c. And if the *Saints* own no *Merit* in themselves, then surely they will Disown all those who Apply to their *Merits*; and,

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(a) Luk. xvii. 10. (b) Gen. xxxii 10. (c) Job i. 8. xlii. 6.  
 (d) Dan. ix. 20, 23. (e) 1 Tim. i. 15. 1 Cor. xv. 9.



as I said before, concerning the *Worship* and *Invocation* of them, by which you hope to Gain them to be *Intercessors* for you, they must become your *Accusers*, by their Denial of their Acceptance of such *Worship* from you, which if they would Accept, it would make them *Evil Spirits*, as I have Quoted out of *St. Augustine*.

But what *Creature* dare plead *Purity* before *God*? (a) Behold He chargeth His Angels with Folly; and He putteth no Trust in His Saints; yea, the Heavens are not Clean in his Sight. How much more Abominable and Filthy is Man, who drinketh Iniquity like Water? And what is Man that he should be Clean? And he that is born of a Woman, that he should be Righteous! And if (b) all our Righteousnesses are as filthy Rags. If there be (c) Iniquity in our Holy things, in the Holy Sanctuary and Altar. What then is Clean? (d) And if the Righteous themselves shall scarcely be saved, what Merits have they to spare for others? Especially when they are not saved even by their own Works. (e) For by Grace ye are saved—not of Works, lest any Man should boast. Can any Man then boast of his Works, as not only sufficient for his own Salvation, but over and above as Meritorious to be Applied to others, and to Deliver Souls out of Purgatory? No, My Lord, the Saints make no such Boasts. And will Disown all those who make them in their Name. For they know that (f) All have Sinned, and come

short

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(a) Job iv. 18. xv. 15. (b) Isa. lxiv. 6. (c) Exod. xxviii. 38. Lev. xvi. 33. (d) 1 Pet. iv. 18. (e) Eph. ii. 8, 9. (f) Rom. iii. 23, 24, 27.

*short of the Glory of God ; being Justified freely by His Grace, through the Redemption that is in Jesus Christ.—Where is Boasting then ? It is Excluded. By what Law ? Of Works ? Nay, but by the Law of Faith. And every Man is Saved by his own Faith, not by the Faith of others. And God will (a) Reward every Man according to his Works, not the Works of others. Miserable then is the Condition of those Souls supposed to be in Purgatory, if they must not thence be Delivered but by Works of Supererogation, when No Man can be saved by his own Works, for We are saved— (b) Not according to our Works, but according to the Grace of God in Christ Jesus. (c) Not by Works of Righteousness which we have done, but according to His Mercy He saved us— through Jesus Christ our Saviour. We have no other Saviour, nor can be Saved by the Merits of any other. None other can Merit from God. The greatest Saint that ever was is saved only by Mercy, and the Forgiveness of his Sins. Let us therefore not Trust to the Supererogated Works of those, which were not able to save themselves. (d) That every Mouth may be stopped, and all the World may become Guilty before God. (e) For in His Sight shall no Man living be Justified. Ther is none Righteous, no not one.*

But besides all this, ther are Degrees of Glory in Heaven. So that if any could Supererogate, yet has he nothing to spare to others, because he has Received the full of his Reward himself.

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(a) Matth. xvi. 27. (b) 2 Tim. i. 9. (c) Tit. iii. 5, 6. (d) Rom. iii. 19. (e) Psal. cxiv. 2.



This shuts up *Purgatory* for Ever, by Exhausting every Penny of that *Treasury* reserved for Redemption from thence.

And the Expectation of having those many Sins called *Venial* with you Remitted after Death, does naturally make Men more Careless in their Life. And trusting to the *Merits* of others, will Abate their Diligence in being nicely Righteous themselves.

L. But we find some Instances among the *Fathers* of *Prayers* for the *Dead*.

G. Some few among the *Fathers* you may, but none in *Scripture*. But what were these *Prayers*? They were for *Peace* and *Rest* to those who were Supposed to be in *Peace*, yet might receive Increase of Happiness even before the *Resurrection*, As some suppose *Heaven* it self to Consist in an *Eternal Increase* of *Bliss*. But without this, We may pray for the Continuance of *Peace* to those who are in *Peace*, though we know it will surely be; as when we Pray *Thy Kingdom come. Thy Will be done*. We know it must be, but this shews our Assent and Wishes for it. And in this Sense we also Pray for the *Dead*, That it would please God, (a) *shortly to Accomplish the Number of his Elect and to hasten His Kingdom, that we, with all those that are Departed in the true Faith of His Holy Name, may have our perfect Consumation and Bliss, both in Body and Soul, in his Eternal and Everlasting Glory*. And we bless Him, (b) *for all His Servants Departed this Life in His*

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(a) *Order for the Burial of the Dead.* (b) *Communion Office.*  
Prayer for the *Church Militant*.

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*His Faith and Fear ; beseeching Him to give us Grace so to follow their good Examples, that, with them, we may be Partakers of His Heavenly Kingdom.* So that we Pray for Them as well as for our Selves, that we, *with them*, may be Partakers, &c. But neither these Prayers of ours, nor those of the Ancients, have any Relation to *Purgatory*, or delivering Souls from thence, as from a Place of *Torment*.

Some of the Ancients had an Imagination of a *Purging Fire* through which Sinners were to pass; but they meant the General *Conflagration* at the last Day. Which comes not at all to your Notion of *Purgatory*. But I would not trouble your Lordship with Excursions, or Debating every Branch of these Disputes, only give you a Summary View of the Heart of the Cause, and to see where the Matter Pinches. And indeed, My Lord, my Endeavour with your Lordship is rather to State the Case, than to Argue upon it, for *Truth* needs no more than to be fairly Shewn, it Convinces of it self; and Best when it is *Naked*, without the *Fucus* of *Philosophy* and *Distinctions*, which are Endless.

These will put a Colour upon *Implicit* it self, and make you believe you understand what you know nothing of! My Lord, give me Leave to say, your whole Religion is *Implicit*, not only as to the particular *Points* we have Discoursed, but your whole *Publick Worship* is such, while your *Prayers* are in a *Language* not Understood by the *People*. How then can they (a) Pray

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(a) 1 Cor. xiv. 15, 16.



with the Understanding, as the Apostle requires: And how can they say, Amen, seeing they Understand not what is said?

L. They have Prayers of their own, and carry little Prayer Books with them which they Read while the Priest is Repeating the Publick Offices.

G. But this is not Joining with the Priest, and they cannot say Amen to his Prayers. What then have they to do at Church? This is not Communion. It is purely Implicit, and nothing else but *Opus Operatum*. It is an Invention without Precedent, for it never Entered into the Head of Man or Church since the Creation, except only the Church of Rome, and of which the Apostle gives this Character, (a) Will they not say, Ye are Mad!

What is it short of this which Suarez says? (b) That it is not necessary to Prayer, that the Person Praying should think of what he speaks. This is *Opus Operatum* with a Witness! And a Parrot may be taught thus to Pray. And how do they Pray with the Priest, who are talking of Business, or Chatting of News while he is Offering up their Prayers to God, in a Language of which they Understand not one Word, and therefore cannot give Attention to it? And these are the Greatest Number, viz. of the Common People, who cannot Read, and so cannot carry private Books of Devotion with them; though if they did, it would not be Joining with the Priest,

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(a) 1 Cor. xiv. 23. (b) De Orat. lib 3. c. 14. and Salmeron, &c.

nor could these be called *Common Prayer*, which are Offered up with *One Accord*, pursuant to St. Chrysostom's Prayer, with which our daily *Publick Prayers* do Conclude.

And now, My Lord, upon the Whole, if the Advantage does not seem to Your Lordship to lye on our Side, in all the Particulars before Mentioned ; yet can you have any Doubt of the Safety of your Soul in our Way ? Since all our Danger is, Omitting some things that might be *Profitable*, but cannot be called *Necessary* : Whereas if the Error lyes on your Side, you are Involved in Manifold *Superstitions*, and of Adding to and Substracting from the *Word of God*.

L. I confels nothing sticks with me but the *Church*, of being in the *Church*, and preserving the *Unity of the Church*.

G. Therefore I began with that, and desire to Close with it, for it is the *Jugulum Causa*.

I have shewed wherein the *Unity of the Church* did Consist, according to the Institution of *Christ*, and as the Primitive *Fathers* Understood it, that is, an *Unity in Faith*, and in the Mutual *Love* and good *Correspondence* of *Christians* and *Sister Churches* ; though one *Sister* must be *Elder* than another, and *Rome* was not the *Eldest* : One might be *Greater* or more *Powerful* than another, and this did vary, according to the Course of this World ; *Jerusalem* was at first the only *Church of Christ*, then *Antioch* became the Greatest of the *Gentile Church*, where *Christianity* first Received its Name, afterwards *Rome* became the Greatest, from being the Seat of the *Roman Empire*, but  
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Constantinople was the first Assumed an Universal Supremacy, when she became the Head of that Empire. And this was it which Broke the Unity of the Sister Churches, and filled them with Schisms and Divisions among themselves, one Affecting Superiority over another, and Encreasing it to an Absolute Temporal Dominion. Of which Christ said to the Apostles, (a) *It shall not be so among you.* And again, (for they Contended more than once for the Superiority) after the Institution and Celebration of the Holy Eucharist, just as He was going to Enter upon His Sacred Passion, and to take His final Leave of them, this Dispute rose again, *Which of them should be the Greatest*, and that was the Time to Determine it if Ever; but He again Checked their Ambition and the Error of their Thoughts, as if the Church were to be Governed with Temporal Sway and Authority, like the Grandeur of Secular Princes, but told them plainly, (b) *Ye shall not be so.*

And in His Farewel Sermon, continued upon the same Occasion, and at the same Time, He insisted much upon their Unity, and Placed it, not upon the Superiority of any One of them over the Others, but in their Mutual Love and good Agreement with Each other, in their Union with God, and with Himself, upon which He wonderfully Expatiates in most Exalted Words, which take up four whole Chapters in St. John, and begins (c) *Little Children, yet a little While*

*I am*

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(a) Matth. xx. 25. (b) Luk. xxii. 26. (c) Joh. xiii. 33.

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I am with you— A new Commandment I give unto you, That ye Love one another— By this shall all Men know that ye are My Disciples, if you have Love one to another. This is the Unity of which Christ speaks in these His last Words to the Apostles. He said, (a) My Kingdom is not of this World : If my Kingdom were of this World, then would my Servants Fight— But he that calls himself *Servus Servorum*, the Servant of His Servants, has Fought, and Raised bloody Wars in Defence, as he says, of this his Master's Kingdom! And he will have the Government of it just the same as of other Kingdoms of the World, and its Unity to Consist, like theirs, in being under one Absolute and Despotick Head or King. But no Kingdom of the Earth will Content him. He will be *Universal Monarch* of the whole World. And why? Because Christ is the Head of all Churches, and therefore must have an *Universal Vicar*. and from the same Parity of Reason, (b) God is the King of all the Earth; therefore He must have an *Universal Vicar* in Temporals. And if England, France, Spain, &c. should Contend which of them were this *Universal Vicar*, would not the Answer be Easy? That the Contest was foolish and vain, for though one Kingdom might be Greater, or more Ancient than another, yet was it still but a Part of the Whole, that is, of the World. And that God had Appointed no such *Universal Vicar*. The Case is exactly Parallel, unless it can be shewed, that Christ has Appointed such

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(a) Joh. xviii. 36. (b) Psal. xlvii. 7.



such an *Universal Vicar* in the Church; and told us Plainly who it is, that we may obey Him. Which when done, we will own our selves *Hereticks*, *Schismaticks*, and what you will, till we Return and Pay our Obedience to Him.

But on the other Hand, if *Christ* has Appointed no such *Universal Vicar*, then are you under a Mortal Mistake concerning the *Unity* of the Church, which you Place wholly upon our being *United* in Obedience to such an One. And your Church is the Great Breaker of Ecclesiastical *Unity*, while she will bear no Sister Church, but will be the Mother of all Churches, though she be not the *Eldest*.

This, My Lord, is the very Heart of the Cause. And we are verily Persuaded, that ther is not the least Ground for this *Universal Supremacy*, either in the Holy Scriptures, or in *Antiquity*, or in the Reason of the Thing, or in Fact, since the first Foundation of *Christianity* to this Day, or that it was ever Acknowledged, or is Now, by the Majority of Christian Churches. And yet this is the Foundation of all the Disputes betwixt your Church and ours, and all other Christian Churches.

*Christ* foresaw the Consequences of trusting an *Universal Supremacy* in the Hands of Fallible Men. An *Universal King* must Ruin the World, for Appeals to Him must lye in all Causes from all the Parts of the Earth, and Men must attend with their Witnesses, and all other things Necessary to carry on a Law Suit. The Oppression of this (beyond all other Tyrannies) may Appear by the Appeals to Rome, in the Times of Popery, no further

further than from *England* thither, where *Causes* lasted from Age to Age, loudly Complained of in thole Times, and Attempts made to Restrain it in some Measure by several of our *Acts of Parliament*, but not to Purpose till the *Reformation* : And this indeed made the *Reformation* even *Necessary*, for the Preservation of the People, as well *Laity* as *Clergy*, who groaned under this *Burden*, which neither they, nor their Fathers were able to Bear, Dr. *Parker* late Lord Bishop of *Oxford*, in his excellent *Discourse sent to the late King James*, when he was *Arch Deacon* of *Canterbury*, Printed here in the Year 1690. says upon this Head, p. 29. *I my self enjoy a small Office in this Church, wherein my Predecessors had a Suit for a Privilege belonging to it, hanging in the Court of Rome for some Hundreds of Years, till the very Time of the Dissolution of the Pope's Power.* Hence we may Judge how it would be with the *Churches* in the *Indies* and the most Remote Places in the *World*, if it were All under his Power, as he Pretends! But the good *Providence* of God has not Suffered it to Extend to Half of the *Christian Churches* ( as before is said ) and His *Wisdom* and *Goodness* has still Preserved the Major Part true *Protestants* against this *Usurpation* ; besides the great Number He had Rescued from it, and has never Suffered any of these Reformed *Churches* or *Nations* to Return to it again, as before has been Observed: And besides that the *Principle* it self, and the *Pretensions* of the *Pope* to this *Universal* and *Unlimited Supremacy* are Beat down and Exploded by the *Gallican Church*, and others the most Learned who



who still Remain in his *Communion* whether he will or not, and though he *Ex-communicates* them afresh every Year!

And now, My Lord, I cannot but think it made Plain to a Demonstration, that this *Universal Supremacy* is a Thing Impracticable; and that if it could be in *Fact*, it would be the greatest Ruin and Oppression to the Church that is possible. And if an *Universal King* would be Insupportable to the *World*, how much more an *Universal Bishop* to the Church? For he must have an *Absolute Dominion* over our *Faith*, over the Holy *Scriptures*, and over the Church, which must suddenly Fall (as I before quoted Gregory the Great) if it comes to Depend upon One. And that whoever should Assume it, would be, as he Prophesied, a *Lucifer*, and the Fore-runner of *Anti-christ*. And can he be less, if he has *Usurped* so vast an *Authority*, and *Infallibility* it self to Support it?

I said before, that an *Universal King* would make all *Wars* to be *Rebellion*, and so Incurable but by Utter Destruction. Thus it is with the *Universal Bishop*: Opposing his *Supremacy* is *Here-ly*, *Schism*, and *Excommunication*: And is the only *Article* in your *Creed* to be Believed Explicitly, as for the others *Implicit* will do for them all! That is, it is no Matter whether you Believe them or not, so the *Sovereignty* of the *Universal Bishop* be Maintained inviolably!

But though every *King* is not a *Bishop*, yet the *Universal Bishop* must likewise be *Universal King*, with Power to Depose all *Kings* at his Pleasure. Of this I have spoke at large.

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And though Nothing need be said to this Almighty Claim, both in *Spirituals* and *Temporals*, but to put you to the Proof of its Institution by *Christ*, who Disowned all Civil Power Himself, and said, (a) *Who made Me a Judge?* Yet I have gone further, (that this Cause might be put out of all Dispute) and shewed the Inconsistency of your own Claim to be the only *Catholick Church*, and to Enjoy the true *Unity* of it, in these Particulars following.

1. Ther never was a *Church* called *Catholick*, in the Sense of *Rome*, that is, which was owned by all other *Churches* as their *Head*, at least since that of *Jerusalem*.

L. But we admit none other to be *Christian Churches* but those who do own it.

G. That is to say, it must do one Way or other; if the *Mountain* will not come to *Mahomet*, *Mahomet* must go the *Mountain*. It is like the Bed *Procrustes* made to fit all Persons, by Stretching those to the Length of it who were Shorter, and Cutting off Part of those who were Longer than it. Thus the *Church* of *Rome* becomes *Universal*, by Stretching her *Communion* to those, who stand *Ex-communicated* by her, and Cutting off all *Churches*, who will not own her *Supremacy*. And thus she must be still *Universal*, though she had no more left than the *Diocess* of *Rome*; or suppose none but the *Pope* himself, then He would be the *Universal Church*! And it may be Preserved in a *Pope*, if it may in one *Laick*, a *Woman*, or an *Infant*!

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(a) Luk. xii. 14.



2. And then ther will be perfect *Unity*. And I am afraid not till then ; for perfect *Unity* is not only in outward *Communion*, that is, being within the same *Walls* together : Or in Subscribing a *Formula* of *Articles* of *Faith*, half of which must be believed *Implicitly* : But an *Unity* likewise in *Saving* or *Damning* *Principles* and *Practices*, in *Love* and *Charity*, for which Chiefly we shall be (a) Judged at the Last Day. If these are Wanting, the *Unity* will be very *Imperfect*, and stand us in little *Stead*.

3. Ther ought to be also an *Unity* where to place your *Infallibility* ( else it is None ) of which I have given four *Schemes*, each one *Contradictory* to all the Rest, and not yet *Determined* by your *Church*. And this is an *Unity* in *Faith* among you. It is the *Foundation* upon which your *Church* is Built.

4. There must be an *Unity* and full *Agreement* which of the *Articles* of your *Creed* are to be believed *Explicitly*, and which *Implicitly*, that is indeed, which are *Necessary* to be believed, and which not ? Without this, your *Faith* is wholly *Uncertain*.

And till these Things be Adjusted, you cannot be said to have *Unity* even in *Faith*.

And if you have not *Unity* in *Faith* ; nor in those *Principles* and *Practices* which are no less *Necessary* to *Salvation* ; Nor in that *Love* and *Charity*, which *Christ* has made the *Characteristick* of *Christians*, and without which (b) no Man can know

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(a) *Matth.* xxv. 31, &c. (b) *Joh.* xiii. 35.

know who are His *Disciples* : But instead of that, if you have Envyings and Strife among you, among your several Religious *Orders*, betwixt National and National *Church*, concerning the *Infallibility* and *Supremacy* of the *Pope*, and of his Power to Depose *Princes*, upon which the *Peace* and *Unity* of the *World*, and our eternal *Salvation* does depend ; and in short, if you have no *Unity* concerning your *Rule of Faith* it self, or of your *Practice*, what will the *Unity* of Outward *Communion* do, upon which you lay the whole Stress ? It will not so much as Denominate you *Christians*, far less to be the only *Christians* in the *World*, or the *Catholick Church*.

It is true that *Unity in Communion* is a Desireable Thing, and ought to be preserved among all *Churches* ; but it is still a Part only of the *Unity* of the *Church*, as I have shewed. And that the *Supremacy* of the *Pope* has been the Chief Cause of the Breach of it. But yet it is not such a Breach as Destroys all other Parts of the *Unity* of the *Church*, their *Unity* in One *Lord*, One *Faith*, One *Baptism*. It may be called an Essential Part of the *Perfect Unity* of the *Church*, but, Alas ! What is *Perfect* upon Earth ? And it is not so *Essential*, as that the Want of it should quite *Unchurch* ; so that if ther were not a *Church* upon Earth that did *Communicate* with another, yet they would not all Cease for that Cause only to be *Christian Churches*. As if all the *Nations* in the *World* were at *War* with each other, yet it would be the same *World* still, and *God's One Kingdom* upon Earth, and each *Nation* a Part of it.



L. But the *Unity* of the *Church* ought to be more than that of the *Temporal World*.

G. True. But we say, *Magis & Minus non variant Speciem*, that *More* or *Less* alter not the *Kind*, as a *Greater* or *Less* Quantity of *Gold* (for Example) alters not the *Species* of the *Gold*. So *Unity* is *Unity*, be it more or less. And there is an *Unity* among all *Nations*, even though at *War*, the *Unity* of *Blood*, and of *Reason*, being all made of one *Blood*, and all endowed with the same *Reason*; which makes them all Agree in some *Common Principles*, and all Appeal to *Reason* in the *Justice* of their *Wars*. But this *Unity* is not *Perfect* while they Bite and Devour one another.

And though the *Unity* is *Greater*, where *Revelation* is added to *Reason*, and Men Agree in the same *Religion* which we call the *Church*; yet this *Unity* is not *Perfect*, while there are *Disputes*, *Animosities*, and *Various Opinions* about it. And in the *Church* of *Rome* herself there are great *Variety* of *Opinions* among those of her *Communion*, and *Animosities* thereupon Raised, so Great as gives her much *Trouble* to *Compose*, and sometimes finds it past her *Power*, and is forced to Bear what she cannot *Remedy*.

L. What do you mean then by the *Holy Catholick Church* in the *Creed*?

G. This *Article* was but late put into the *Creed*, on *Occasion* of *Divisions* which arose among the *Churches*, to mind them that they were all *Members* of the same *Body*, of the one *Catholick Church*. The next *Article* Explains this, and may be called a Part of it, viz. *The Communion of Saints*,  
and

and these are only the *Elect*, who are not visible upon *Earth*; and therefore must be Referred to *Heaven*, where only is the true *Communion* of *Saints*, without Mixture of the *Reprobate*, who are not Members of *Christ*, and but in Appearance of the *Church*. We have no *Unity* of the *Spirit* with these, and Consequently are not one *Body* with them : (a) For what *Fellowship* hath *Righteousness* with *Unrighteousness* ? And what *Communion* hath *Light* with *Darkness* ? And what *Concord* hath *Christ* with *Belial* ? And what *Unity* hath that *Church* where these are mixed together ? Therefore the *Archetypal* and truly *Catholic* *Church* in *Heaven*, is That which is Chiefly and Principally meant by the *Holy Catholic Church*, and the *Communion of Saints* in the *Creed*. And There only is perfect *Unity*.

There is the Great *Body* of the *Church*, there are but few at a Time upon *Earth*, and of them we know not which belong to that truly *Catholic Church* or not. And who do not, cannot be truly *Catholics*, though they bear that Name with us. And of them so Called, you your selves will not say, that there is Perfect *Unity* among them, in all the *Necessary* and most *Essential* Parts of it before Mentioned.

But if that Article in the *Creed* had been meant in your Sense, it must have been the *Holy Roman Catholic Church*, and not left us to seek where to find this *Church*, the *Infallible Guide*. And you your selves have not found it, while you

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(a) 2 Cor. vi. 14:



are in quite Contrary Opinions where to find it. But by leaving it in the General and Indefinitely under the Name of the *Catholick Church* only, it is rather Exclusive of any Particular Church, and Extends to all *Christian Churches*, which make up the *Catholick Church* upon Earth, in such an *Unity*, as our Fallen State will bear, where Human *Passions* are not Subdued, but mix themselves in our *Religious* as well as *Temporal* Concerns. Therefore by the *Unity* of the Church you cannot mean a *Perfect Unity*; no not even with your Head, and in *Doctrines* which are Indispensible towards your *Eternal Salvation*, as in the *Deposing Doctrine*, upon which the Apostle has Pronounced *Damnation*; and which, if not True, Cardinal Perron, as before Quoted, gives up the Church of Rome, for many Ages past, for the very *Synagogue of Antichrist*. See also the *Morals* of the *Jesuits*, which though Condemned by some, are Defended by others. This is not *Perfect Unity*, even in *Necessaries*; and the *Bulla in Cana* breaks it to Pieces, where whole Churches and Nations are *Excommunicated* of those you say are in the *Unity* of the Church, and in his *Communion* who has *Excommunicated* them!

But if we will be Content with no *Unity* in the Church but what is *Perfect* in all Things, the Consequence must be, that we have no *Unity* at all. As our Pretence to *Infailibility* is the greatest Instance of our *Fallibility*. And if we will have no *Guide*, but who is *Infailible*, we must have None upon Earth. And so the Church is rendred wholly useless to us, if we may not take their Help, as *Instructors* and *Rational Guides*.

or in the *Apostle's* Words, as (a) *Helpers of our Joy*, without giving them the *Dominion over our Faith*.

And indeed the Security you Demand of an outward *Infallible* Guide, is Altering the Course of *Nature*, or as I called it, finding Fault with the *Creation*; for *God* has made us *Rational* Creatures, and given us no other Guide but our own *Reason*, with the Assistance of His *Grace* to come at the Knowledge of *Himself*, and Consequently of all other Things. And to find Fault with this, is the *Clay* saying to the *Potter*, *Why hast thou made me thus?* To bid us Divest our selves wholly of our *Reason*, or to Believe *Implicitly*, which is the same Thing; and is not in our Power, whatever we may think, because *Reason* is our *Nature*; and that we should not believe our Outward *Senses*, is indeed to make us other *Creatures* than *God* has Made us. And to refuse the Assistance of a *Church*, because she is not *Infallible*, is Depriving our selves of a *Means* which *God* has Appointed; and is the same Perverseness, as if we should Refuse to Consult a *Lawyer* or *Physician*, because it is Possible they may Err in their Judgment. But though I allow their Skill to be better than mine, in their several Professions, yet we still keep to our selves so much Use of our *Reason*, that if I knew it was *Poison* the *Physician* were going to give me, I would not take it: And ther are some Things so plain, that no *Lawyer* could Persuade me to.

N 3

Much

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(a) 2 Cor. i. 24.



Much more ought we to be careful in our *Eternal* Concerns, and not to give our selves up *Implicitly* to any whatsoever; that if they should Direct us against the most Express Commands in Scripture, or the Dictates of *Reason* and Common *Morality*, or bid us Deny all our *Senses*, we must Acquiesce without Examining! This is Abandoning both *Sense* and *Reason*, which God gave us as a *Guide*, and therefore will Require it of us; and this only is that, which will Render us *Self-condemned*, and bear Witness against us at the Last Day: For as I said, it is not in our Power to Extinguish *Reason* in us, tho' we may Blindfold it, and keep it down for a Time, yet it will Recoil upon us, and Convict us, wherein we have Departed from it. Without this there could be no such Thing as a *Sting of Conscience*, for what is that but a *Check* of our *Reason*? What else is *Repentance*, or Returning from any *Error*, or from any *Evil* we have done? You endeavour to Convert Men to your Church wholly upon their *Reason*, for you can have no other Topick whereby to lay hold of an Adversary: In vain therefore would you persuade him to Trust to that *Choice* of his *Reason* in coming over to you, but never to Trust to any other *Choice* his *Reason* should make afterwards, because it is very *Fallible*: I say, this could not go down with any Man, but it must make him Doubt whether his *Reason* has Led him Right in the first *Choice* too of going to your Church, and from the same Argument, because his *Reason* is very *Fallible*. God says to us, (a) Come

now

(a) Isa. i. 18.

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§. 1.

now and let us Reason together. We ask no more of you. Nay, you cannot Refuse it us, whether you will or not; for your own Reason will, as I said, one Time or other, Return upon you, and Convince you of Obstinacy in not Harkning to Reason; for without this you cannot be said to have acted according to Reason. This renders me Inexcusable, whether I be Right or Wrong; for if my Reason Misleads me after due Examination, the Error is Human, and will be more easily Pardoned, but if I will not Hear, if I will not open mine Eyes, it makes me Guilty, though I were in the Right, because that is by Chance, and not my Choice upon Reasonable Conviction, which I have Refused. And Truth is never Afraid; for the more it is Canvassed it Appears the Brighter. It is strange to see those, who Pretend to such an Assurance as is Infallible, and yet seek to Avoid the Light of Reason, as if Afraid of being Detected! And to Confess it in the very Body of their (a) Canon Law, where they Excommunicate any Laick, who shall Publicly or Privately Dispute concerning the Catholick Faith.

This Method will secure to them all that they have Caught. But if observed by others, as well as by themselves, they would never Catch another. And it is a plain Indication, that who are against Reason, Reason is against them.

N 4

For

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(a) *Inbibemus quoque ne cuicumque Laica personæ liceat publice vel privatim de Fide Catholica disputare. Qui vero contra fecerit, Excommunicationis laqueo innodetur.*

Corp Jur. Can. Sext. Decretal. lib. Quint. Tit. ii. cap. ii. §. 1. Paris. 1687.



For if *Reason* could be heard, it would make it very Obvious to you, That in all the particular Points before mentioned, the *Certainty* is on our Side, and the *Doubt*, ( at least ) on yours : For Example, None make a *Doubt*, but that we may lawfully Pray to *God*, and not before any *Image* of Him : Or without the Worship or Invocation of any *Saint* joined with Him ; and so of all the Rest. But on your Part, if what I have said make them not appear Unlawful to your Lordship, yet they must remain, at least, *Doubtful*, till some Stronger *Evidence* be produced for them, than has hitherto been given. There is not a Prayer in the Publick Offices of our Church, to which you may not heartily say, *Amen*, in full *Faith* and Assurance : Which is Impossible to say as to *Purgatory*, Invocation of *Saints*, &c. And then such Prayers must be *Sinful*. Rom. xiv 23.

But you are Pinned down in all these particular Points by the Authority of a supposed *Universal Bishop*, wherein likewise you place the *Unity* of the Church. And yet ther never was such a *Bishop* or *Universal Monarch*, unless any *Prince* calling himself so, would make him such. What is an *Universal Monarch*, who was never owned by Half of those he calls his *Subjects* ? And whose *Authority* is *Limited* and *Restrained*, and his *Excommunications* Despised, by these who Pretend to own him, and to be Subject to him ? What is it to Fancy ones self *King* of all the *Earth* ? And to place the *Unity* of the *World* in such a *Monarch* as never was in the World ? And to call those *Rebels* from him, who never were in Sub-  
jection

jection to him ? This, my Lord, I have shewed to be the Case of the Greatest Part of the *Christian Churches*, and from the Beginning. And consequently this *Universal Supremacy* is meerly *Imaginary*. It was never Named by *Christ*, nor ever was in Fact. And so far is it from being the *Center of Unity*, that the Pretence to it has been the Great *Breach of Unity* among *Christian Churches*, and is at this Day : For this is it which stops the *Bishops* in the Communion of *Rome* from Exercising the Freedom of their own Judgments, and that *Authority* which *Christ* has given them over their own Flocks, and will require an Account of it from them ; and which was freely Exercised by the *Bishops* in the Primitive Church ; and which, if Restored, would open the Way to that *Catholick Communion* so greatly Desired, and wherein the true *Unity of the Church* does Consist. Which never can be Hoped, while a *Negative* is given to the *Pope* in all the particular Points disputed, and especially concerning his own *Supremacy*. But if the *Bishops* of his Communion would think themselves at Liberty and under Obligation to Act of themselves, as in the Primitive Church ; and as ordained by *Christ* ; the Points we have Discoursed as to *Doctrine* and *Worship* seem to me so very Plain, that ther could be no Dispute which were the Safer Side to take : At least, that it would not be thought a *Sin* so to Purge their Publick Offices, as that other *Christians* might lawfully join in them : And let *Opinions* remain as *Opinions*, not be made *Articles of Faith*, and *Conditions of Communion*. And to this nothing stands in the Way of  
of



of the *Bishops* of *France*, at least, but the Fear of that *Excommunication* from the *Pope*, which is Renewed against them every Year, and which they Pretend not to Regard. But they are kept under by the Shadow of that Phantom of an *Universal Supremacy*, which never was in Being; and if it were, would be Insupportable and Ruin the *Church*; and which they themselves have in Effect already Rejected, as Inconsistent with the *Liberties* of the *Gallican* or any other *National Church*; and has bred all the Disputes betwixt them and the *Church* of *Rome*. And can never be Healed in good Earnest, if the *Pope* be Judge of the Controversy. See then the Cause of the *Breach* of *Catholick Unity*.

And now, my Lord, forgive me; for I am sensible that ther is an Uneasiness at first, and a Prejudice to hear any Thing Contrary to those *Principles*, in which one has been Educated from his Infancy, and thinks most certain: But this must be overcome so far as to hear *Reason*, which will Confirm us the more, if we be in the *Truth*, or otherwise Convince us of our *Error*, at least make it so far Excusable, that we have not Refused the Reasonable Means of Information: Without this, No Man could have been a *Christian* at first, nor has been since, but by Accident, according to the Place where he was Born, or received his *Education*. But the *Prophet* calls a due Examination of these Things, (a) a *shew-  
ing*

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(a) *Isa.* xlii. 8,

ing our selves to be Men. And the Apostle gives it the Character of a Nobleness of Spirit in those who (b) Searched the Scriptures daily, whether those Things were so. And therefore (says he) Many of them Believed, of the Honourable, both Men and Women. Whilst those Bigotted, who Stuck to Implicit Faith in the Church, it is said, (c) Believed not, but were Moved with Envy, and Stirred up Persecution against those who Disturbed them in their Security, like Waking one out of his Sleep, though when it is done, he will Thank those who have Raised him from Darkeness to Light, to Seeing with his own Eyes, instead of being Led by others Implicitly in the Dark, and Lulled into Dreams of Security from his Blindness, in which he is Persuaded ther is less Danger of Stumbling, than if his Eyes were open, becaule every Man's Sight is not Good, and has Deceived Many ! Have I not taken an Horse for a Man at a Distance ? And does not a Stick look Crooked in the Water ? Why then should I trust my Eyes any more ? This is all the Reason ever I could hear for not trusting to our Reason ! And what is the Remedy proposed ? If it were to give us Rules whereby to Judge of true Reason, to Help it, and to Trim this Lamp which God hath Lighted for us, this would be Rational, like Clearing our Eyes if they were Dim : But the Remedy you propose, is, to Shut Reason quite out, to make no more Use of it, to Silence, to Extinguish it ; and take Implicit Faith in

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(b) A&A. xvii. 11, 12. (c) Ver. 5.



in its Room; like pulling out one's Eyes, because they are not Good, and Choose to be Led by the Hand, and never Examine our Way any more? But I think the *Apostle* recommends *Examining* to us, and I will Conclude with his Advice,  
*Prove all Things; and hold fast that which is Good.* i Theff. v. 21.

## Books Decisive and not Answered.

Dr. Barrow of the *Pope's Supremacy*, and the *Unity of the Church.* 1680.

Dr. Cosin (since Bishop of Durham) his *Scholastical History of the Canon of the Holy Scripture.* 1657.

This is concerning the *Apocryphal Books.*

His *History of Transubstantiation.* (the English Translation) 1677. writ in Latin. 1657.

*The Devotions of the Roman Church.* 1675.

This is concerning the *Invocation of Saints*, of *Reliques*, and the *Legends.*

*The Incurable Scepticism of the Church of Rome.* 1688.

This is concerning the *Rule of Faith.*

6 AP 58

**F I N I S.**



Ex Bullario Laertii Cherubini,  
Romæ, 1638.

T O M. III. p. 183.

*Constitutio Pauli V. 63.* The Sixty third Constitution of Paul V.

**E**Xcommunicatio & Anathematizatio quorumcunq; Hæreticorum, eorumq; fautorum ac Schismaticorum, vel Ecclesiasticam Libertatem lædentium, aut quoquo modo dispositis in hac Bulla, de more in die Cænæ Domini publicare solita, contravenientium.

Quoad omnia quasi Capitula hujus Bullæ (ultra Extravagan. 3. Pauli II. & Extravagan. 5. Sixti IV. in tit. de Pœnitentia & Remissionibus) habes supra Con-

**T**He Excommunication and Anathematization of all Hereticks whatever, and their Favourers, and Schismaticks, or of those who violate the Ecclesiastical Liberty, or any ways infringe the Contents of this Bull, which is wont to be published on Maunday-Thurfday.

As for almost all the Chapters of this Bull, (besides the 3d Extravagant of Paul II. and the 5th Extravagant of Sixtus IV. in the Title of Penance and Remission)

stitur



stitut. 1. Urbani V. fol. 215. Constitut. 25. Julii II. f. 482 Constitut. 10 Pauli III. f. 522. necnon Constitut. 81. Gregorii XIII. f. 348. l. 2. Aliorum autem Bullas ejusmodi Cænæ Domini nuncupatas volens prætermisi, his duntaxat contentus, ex quibus pro temporum conditione Romanos Pontifices aliquid immutasse cognoscatur. Non tamen posthabui proxime indicandas, uti ap-  
prime necessarias & super hujus Bullæ capitibus specialiter editas.

Extat ergo in hoc Opere, specialis edita sanctio Nicolai III. circa § primum hujus Bullæ in ejus Const. 2. sup. fol. 143. & circa § 2. extat Const. 5. Pii 2. f. 920. l. 1. Circa § 4. extat Const. 7. Pii V. f. 137. l. 2.

you have them before ordained in the first Constitution of Urban. V. f. 215. in the 25th Const. of Julius II. f. 482. in the 10th Const. of Paul III. f. 522. and in the 81st Const. of Gregory XIII. f. 348. lib. 2. Other Bulls of this Nature, called Bulls in Cæna Domini, I have purposely omitted, being content with these; from which it may appear that the Popes have made some Variation in them, according to the Exigency of the Times. Yet I would not omit those which follow, as being especially necessary, and particularly published upon the several Chapters of this Bull.

There is extant therefore in this Collection, a particular Edict of Nicolas III. about the 1st Section of this Bull in his 2d Constitution. Sup. fol. 143. concerning Sect. 2. there is extant Const. 5. of Pius II. f. 290. l. 1. concerning § 4. there is

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Circa § 7. extat Const. 3. *Nicolai V.* f. 283 l. 1. Circa § 10 extat Canon *Callisti l.* in c. 23. caus. 24. q. 3. Circa § 11. respectu Cardinalium extat Const. 16. *Leonis X.* f. 420. l. 1. & alia 93. *Pii V.* f. 222. l. 2. Circa § 12. extat Const. 11. *Alexandri VI.* f. 352. Circa § 14. extat. Const. 2. *Martini V.* f. 239. & alia 17. *Innocentii VIII.* f. 343. ac altera 30. *Leonis IX.* f. 440. necnon alia 39. *Clementis VII.* f. 505. l. 1. & altera 19. *Gregorii XIII.* f. 290. l. 2. Circa § 15. multi sunt Canones in Corpore Juris, & extat Const. 10. *Martini V.* f. 247. Circa. § 19. extat Const. 3. *Urbani VI.* f. 222. Et Circa. § 20 extat Const. 8. *Joannis XXII.* f. 174, & alia 3. *Clementis VI.* f. 212. alia 13. *Leonis X.* f. 314. & altera 11. *Pauli IV.* f. 595.

extant, Const. 7. of Pius V. f. 137. l. 2. concerning § 7. is extant, Const. 3. of Nicolas V. f. 283 l. 1. concerning § 10. is extant a Canon of Calistus. in c. 23. Const 24. qu. 3. concerning § 11. in respect of the Cardinals is extant, Const. 16. of Leo X. f. 420. l. 1. and Const. 93. of Pius V. f. 222. l. 2. Concerning § 12, is extant Const. 11. of Alexander VI. f. 352. concerning § 14. is extant Const. 2. of Martin V. f. 239. and Const. 17. of Innocent VIII. f. 343. and Const. 30. of Leo X. f. 440. and Const. 39. of Clement VII. f. 505. l. 1. and Const. 19. of Gregory XIII. f. 290. l. 2. concerning §. 15. are many Canons in the Body of the Law, and Const. 10. of Martin V. f. 247. concerning § 19. is extant Const. 3. of Urban VI. f. 222. concerning § 20. is extant Const. 8. of John XXII. f. 174. and Const. 3. of Clement VI. f. 212. and Const. 13. of Leo X. Alia



Alia hujusmodi Ex-  
communicatio in die  
Cænæ Domini Promul-  
gari solita est in S. D.  
N. Urbani VIII. Const.  
62. Pastoralis infr. Tom.  
4.

*Paulus Episcopus, Ser-  
vus Servorum Dei, ad  
perpetuam rei memo-  
riam.*

**P**astoralis Romani  
Pontificis vigilan-  
tia & sollicitudo, cum  
in omni Reipublicæ  
Christianæ pace & tran-  
quillitate procurandat,  
pro sui muneris officio  
assidue versatur, tum  
potissimum in Catho-  
licæ fidei sine qua im-  
possibile est placere  
Deo, unitate atq; in-  
tegritate retinenda, max-  
ime elucet: Nimirum  
ut fideles Christi non  
sint parvuli fluctuan-  
tes, neq; circumferan-  
tur omni vento doctri-

f. 314: and Const. 11.  
of Paul IV. f. 595.

Another like Excom-  
munication usually pub-  
lished on Maun-day  
Thursday, is extant in  
the 62d Constitution of  
our Holy Lord Urban  
VIII. inf. Tom. 4.

Paul Bishop, Servant of  
the Servants of God,  
in perpetual Memo-  
ry of the Thing now  
Decreed.

**T**HE Pastoral vigi-  
lance and care of  
the Bishop of Rome, be-  
ing by the duty of his  
Office continually employ-  
ed in procuring by all  
means the Peace and  
tranquillity of Christen-  
dom, is more especially e-  
minent in retaining and  
preserving the unity and  
integrity of Catholick  
Faith; without which it  
is impossible to please God:  
That so the faithful of  
Christ may not be as  
Children wavering, nor  
be carried about with  
na

riæ in nequitia hominum ad circumventionem erroris, sed omnes occurrant in unitate fidei & agnitionis Filii Dei in virum perfectum, neq; se in hujus vitæ societate & communione lædant, aut inter se alter alteri offensionem præbeat; sed otius in vinculo charitatis conjuncti, tanquam unius corporis membra sub Christo capite, ejusq; in terris Vicario Romano Pontifice Beatissimi Petri Successore, a quo totius Ecclesiæ unitas dimanat, augeantur in ædificatione, atque ita divina gratia adjutrice sic præsentis vitæ quiete gaudeant, ut futura quoque beatitudine perfuantur. Ob quas sane causas Romani Pontifices prædecessores nostri hodierna die, quæ anniversaria Dominicæ Cœnæ commemoratione solennis est, spirituales Ecclesiasticæ disciplinæ

every wind of Doctrine by the cunning craft of men; whereby they lay in wait to deceive; but that all may meet in the unity of the Faith, and the knowledge of the Son of God unto a perfect man: That in the communion and society of this life they may not injure nor offend one another; but rather being joined together with the bond of Charity, as members of one body under Christ the Head, and his Vicar upon Earth the Bishop of Rome, S. Peter's Successor, from whom the unity of the whole Church doth flow, may be increased in edification, and by the assistance of the Divine Grace may so enjoy the tranquillity of this present life, that they may also attain eternal happiness. For which Reasons the Bishops of Rome, our Predecessors, upon this day, which is dedicated to the Anniversary commemoration of our Lord's Supper, have  
 gla-



gladium, & salutaria  
justitiæ arma per mini-  
sterium summi Aposto-  
latus ad Dei gloriam  
& animarum salutem  
solenniter exercere con-  
sueverunt. Nos igitur,  
quibus nihil optabilius  
est, quam fidei inviolatam  
integritatem, publicam  
Pacem & Justitiam, Deo  
autore, tueri, vetustum  
& solennem hunc morem  
sequentes.

§. 1. Excommunicamus  
& anathematizamus  
ex parte Dei Omnipotentis,  
Patris & Filii & Spiritus  
Sancti, auctoritate quoque  
Beatorum Apostolorum  
Petri & Pauli, ac nostrâ,  
quoscunque Hussitas,  
Vuichlephistas, Luteranos,  
Zuinglianos, Calvinistas,  
Ugonottos, Anabaptistas,  
Trinitarios, & a Christiana  
fide Apostatas, ac omnes  
& singulos alios Hæreticos,  
quocunque nomine cen-

been wont solemnly to ex-  
ercise the Spiritual Sword  
of Ecclesiastical Discipline,  
and wholsom Weapons of  
Justice, by the Ministry  
of the Supreme Aposto-  
late, to the glory of God  
and Salvation of Souls.  
We Therefore, desiring  
nothing more, than by  
the guidance of God to  
preserve inviolable the  
integrity of Faith, pub-  
lick Peace and Justice;  
following this ancient and  
solemn Custom.

§. 1. We excommunicate  
and anathematize  
in the name of God Al-  
mighty, Father, Son and  
Holy Ghost, and by the  
authority of the Blessed  
Apostles Peter and Paul,  
and by our own, all Hus-  
sites, Wiclephists, Luth-  
rans, Zuinglians, Cal-  
vinists, Hugonots, A-  
nabaptists, Trinitarians,  
and Apostates from the  
Christian Faith, and all  
other Hereticks, by what-  
soever Name they are  
called, and of whatsoe-

seantur

seantur, & cujuscunque  
sectæ existant; ac eis  
credentes, eorumque  
receptatores, fautores,  
& generaliter quoslibet  
illorum defensores; ac  
eorundem libros hære-  
sin continentes, vel de  
Religione tractantes, si-  
ne auctoritate nostra &  
Sedis Apostolicæ scienter  
legentes aut retinentes,  
imprimerites, seu quo-  
modolibet defendentes,  
ex quavis causa, publice  
vel occulte, quovis in-  
genio vel colore; nec-  
non Schismaticos, & e-  
os, qui se a nostra &  
Romani Pontificis pro  
tempore existentis obe-  
dientia pertinaciter sub-  
trahunt vel recedunt.

§. 2. Item, Excom-  
municamus & anathe-  
matizamus omnes & sin-  
gulos, cujuscunq; sta-  
tus, gradus, seu condi-  
tionis fuerint: Univer-  
sitates, Collegia & Capi-  
tula, quocunque nomi-  
ne nuncupentur, inter-  
dicimus, ab ordinatio-  
nibus seu mandatis no-

ver Sect they be: As also  
their Adherents, Recei-  
vers, and generally any  
Defenders of them; to-  
gether with all, who  
without Our Authority,  
or that of the Apostolick  
See, knowingly read, keep,  
print, or any ways, for  
any cause whatsoever,  
publicly or privately,  
on any pretext or colour  
defend their Books con-  
taining Heresie, or trea-  
ting of Religion; as also  
Schismaticks, and those  
who withdraw them-  
selves, or recede obstinate-  
ly, from the obedience of  
us, or the Bishop of Rome  
for the time being.

§. 2. Farther, We ex-  
communicate and anathe-  
matize all and singular,  
of whatever station, de-  
gree, or condition they  
be; and interdict all U-  
niversities, Colleges and  
Chapters, by whatsoever  
name they are called;  
who appeal from the Or-  
ders or Decrees of Us,



stris ac Romanorum Pontificum pro tempore existentium, ad Universale futurum Concilium appellantes; necnon eos, quorum auxilio vel favore appellatum fuerit.

§ 3. Item, Excommunicamus & anathematizamus omnes Piratas, Cursarios ac Latrunculos Maritimos, discurrentes Mare nostrum, præcipue a Monte *Argentario* usque ad *Terracinam*, ac omnes eorum fautores, receptatores & defensores.

§ 4. Item, Excommunicamus & anathematizamus omnes & singulos, qui Christianorum quorumcunque navibus tempestate, seu in transversum (ut dici solet) jactatis, vel quoquo modo naufragium passis, seu in ipsis navibus, sive ex eisdem ejecta in mare, vel in litore inventa, cujuscunque generis bona, tam in nostris, *Tyrrheni* & *Adria-*

*or the Popes of Rome for the time being, to a future General Council; and those by whose aid and favour the Appeal was made.*

§ 3. Farther, We excommunicate and anathematize all Pirates, Corsairs and Robbers by Sea, roving about our Sea, chiefly from Mount *Argentiere* to *Terracina*, and all their Abettors, Receivers and Defenders.

§ 4. Farther, We excommunicate and anathematize all and singular, who when the Ships of any Christians are either driven out of the way by Tempest, or any ways suffer ship-wrack, convey away any Goods of what kind soever, either in the Ships themselves, or cast out of the Ships into the Sea, or found on the Shore, as well in our *Tyrrhenian*

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*tici*, quam in cæteris *and Adriatick Seas, as*  
 cujunque Maris regio *in any other Divisions of*  
 nibus & littoribus, sur- *Shores of all Seas what-*  
 ripuerint ; ita ut nec *soever ; so that they shall*  
 ob quodcunque Privi- *not be excused by any*  
 legium, Consuetudi- *Privilege, Custom, or*  
 nem, aut longissimi *possession of time imme-*  
 etiam immemorabilis *memorial, or any other pre-*  
 temporis possessionem, *text whatsoever.*  
 seu alium quemcunque  
 prætextum, excusari pos-  
 sint.

§. 5. Item, Excom- *§. 5. Farther, We ex-*  
 municamus & anathe- *communicate and anathe-*  
 matizamus omnes qui *matize all who impose or*  
 in terris suis nova Pe- *augment any new Tolls or*  
 dagia seu Gabellas, præ- *Gabells in their Domi-*  
 terquam in casibus sibi *nions, except in cases*  
 a jure, seu ex speciali *permitted to them by*  
 sedis Apostolicæ licen- *Law, or by especial leave*  
 tia, permissis, imponunt *of the Apostolick See ; or,*  
 vel augent, seu imponi *who exact such Taxes*  
 vel augeri prohibita ex- *forbidden to be imposed*  
 igunt. *or augmented.*

§. 6. Item, Excom- *§. 6. Farther, We ex-*  
 municamus & anathe- *communicate and anathe-*  
 matizamus omnes fal- *matize all Forgers of A-*  
 sarios literarum Apo- *postolick Letters, even in*  
 stolicarum, etiam in for- *form of a Brief, and*  
 ma Brevis, ac Suppli- *of Supplications respect-*  
 cationum, Gratiam vel *ing Indulgence or Justice,*  
 Justitiam concernenti- *signed by the Pope of*  
 um, per Romanum Pon- *Rome, or by the Vice-*  
 tificem vel S. R. E. *chancellors of the Holy.*  
 tici,



Vicecancellarios seu gerentes vices eorum, aut de mandato ejusdem Pontificis signatarum; necnon falso publicantes literas Apostolicas, etiam in forma Brevis, & etiam falso signantes Supplicationes hujusmodi sub nomine Romani Pontificis seu Vicecancellarii, aut gerentium vices praedictorum.

§. 7. Item, Excommunicamus & anathematizamus omnes illos, qui ad Saracenos, Turcas, & alios Christiani nominis hostes, & inimicos, vel Hæreticos per nostros vel hujus Sanctæ Sedis sententias expresse vel nominatim declaratos, deferunt seu transmittunt Equos, Arma, Ferrum, filum Ferri, Stannum, Chalybem, omniaque Metallorum genera atque Bellica Instrumenta, Lignamina, Canapem, Funes, tam ex ipso Canape, quam alia qua-

See of Rome, or by their Deputies, or by the command of the said Pope; as also those who falsely publish the Apostolick Letters, even in form of a Brief; and those who falsely sign such Supplications in the name of the Pope of Rome, or the Vice-chancellor, or their Deputies.

§. 7. Farther, We excommunicate and anathematize all those, who carry or transmit to the Saracens, Turks, and other Enemies and Foes of the Christian Religion, or to those who are expressly and by name declared Hereticks by the Sentence of us, or of the Holy See, Horses, Arms, Iron, Wire of Iron, Timber, Steel, and all kind of Metals, and Warlike Instruments, Timber, Hemp Ropes made as well of Hemp, as of any other matter, & that matter what-

cunqu

cunque materia, & ipsam materiam, aliaque hujusmodi, quibus Christianos & Catholicos impugnant; necnon illos, qui per se vel per alios de rebus statum Christianæ Reipublicæ concernentibus, in Christianorum perniciem & damnum ipsos Turcas & Christianæ Religionis inimicos, necnon Hæreticos, in damnum Catholicæ Religionis, certiores faciunt, illisque ad id auxilium, consilium, vel favorem, quomodo libet præstant: Non obstantibus quibuscunq; Privilegiis, quibuscumque Personis, Principibus, Rebus publicis, per Nos & Sedem prædictam, hactenus concessis, de hujusmodi prohibitione expressam mentionem non facientibus.

§. 8. Item, Excommunicamus & anathematizamus omnes impedientes seu invaden-

soever it be, and other things of this Nature, which they make use of to the prejudice of Christians and Catholicks: As also those, who by themselves or others give intelligence of matters relating to the State of Christendom to the Turks and Enemies of the Christian Religion, to the hurt and prejudice of Christians, or to Hereticks to the Prejudice of the Catholick Religion, or who any ways afford to them council, assistance or favour; notwithstanding any Priviledges hitherto granted by Us and the aforesaid See, to any Persons, Princes or Commonwealths; wherein express mention is not made of this prohibition.

§. 8. Farther, We excommunicate and anathematize all hindring or invading those, who bring



tes eos, qui victualia, seu alia ad usum Romanæ Curiae necessaria, adducunt; ac etiam eos qui ne ad Romanam Curiam adducantur vel afferantur, prohibent, impediunt seu perturbant, seu hæc facientes defendunt per se vel per alios, cujuscunque fuerint ordinis, præeminentiæ, conditionis & status, etiam si Pontificali, seu Regali, aut alia quavis Ecclesiastica vel mundana præfulgeant dignitate.

§. 9. Item, Excommunicamus & anathematizamus omnes illos, qui ad sedem Apostolicam venientes, & recedentes ab eadem, sua vel aliorum opera interficiunt, mutilant, spoliunt, capiunt, detinent; necnon illos omnes, qui jurisdictionem ordinariam vel delegatam a nobis vel nostris Judicibus non habentes, illam sibi temere ven-

*Provisions, or any other things necessary, for the use of the Court of Rome; as also those who forbid, hinder, or obstruct the bringing or conducting of them to the Court of Rome; or who abett the doers of these things either by themselves, or by others; of whatsoever order, preeminence, condition or quality they be, even although they be Bishops or Kings, or invested with any other Ecclesiastical or Secular Dignity.*

§. 9. Farther, We excommunicate and anathematize all those, who kill, maim, spoil, apprehend or detain, by themselves, or by others, those, who come to the Apostolick See, or return from it; as also all those, who having no ordinary jurisdiction, nor any delegated by Us, or our Judges, rashly challenging it to themselves, presume to commit any like actions

*dicantes,*

dicantes, similia contra morantes in eadem Curia audent perpetrare.

§. 10. Item, Excommunicamus & anathematizamus omnes interficientes, mutilantes, vulnerantes, detinentes, capientes seu deprædantes Romipetas, seu Perigrinos ad Urbem causa Devotionis accedentes, & in ea morantes, vel ab ipsa recedentes, & in his dantes auxilium, consilium, vel favorem.

§. 11. Item, Excommunicamus & anathematizamus omnes interficientes, vulnerantes, mutilantes, percutientes, capientes, carcerantes, detinentes, vel hostiliter insequentes S. R. E. Cardinales, ac Patriarchas, Archiepiscopos, Episcopos, Sedisq, Apostolicæ Legatos, vel nuncios, aut eos a suis Diæcesibus, Territoriis, Terris, seu

against those, who reside at the Court of Rome.

§. 10. Farther, We excommunicate and anathematize all, who kill, maim, wound, detain, apprehend, or rob Travellers to Rome, or Pilgrims for the sake of Devotion or Pilgrimage going to that City, staying in it, or returning from it; and those, who give aid, counsel or favour in these cases.

§. 11. Farther, We excommunicate and anathematize all, who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner pursue the Cardinals of the Holy Church of Rome, and Patriarchs, Archbishops, Bishops, Legats or Nuncios of the Apostolick See; or those who drive them out of their Territories, Dioceses, Lands, or Dominions; or those who Domi-



Dominiis ejicientes, nec non ea mandantes vel rata habentes, seu præstantes in eis auxilium, consilium, vel favorem.

§. 12. Item, Excommunicamus & anathematizamus omnes illos, qui per se vel per alios, personas Ecclesiasticas quascunque, vel sæculares ad Romanam Curiam super eorum causis & negotiis recurrentes, ac illa in eadem Curia prosequentes aut procurantes, negotiorumque gestores, advocatos, procuratores & agentes, seu etiam Auditores, vel Judices super dictis causis vel negotiis deputatos, occasione causarum vel negotiorum hujusmodi occidunt, seu quoquo modo percutiunt, bonis spoliant; seu qui per se vel per alios, directe vel indirecte, delicta hujusmodi committere, exequi vel procurare,

*command or allow these things to be done, or give aid, counsel and favour to them.*

§. 12. Farther, We excommunicate and anathematize those, who by themselves or by others, slay or any ways strike or despoil any Ecclesiastical or Secular Persons having recourse to the Court of Rome for their Causes and Affairs, and prosecuting and managing them in the said Court, or even the Auditors or Judges deputed for the hearing and managing of the said Causes and Affairs, upon occasion of these Causes and Affairs: as also those, who by themselves or by others, directly or indirectly, presume to act or procure the said Crimes, or to give aid, counsel or favour to them, of whatsoever preeminence or dignity they be.

aut in eisdem auxilium,  
consilium vel favorem  
præstare non verentur  
cujuscunq; præeminen-  
tiæ & dignitatis fue-  
rint.

§. 13. Item, Excom-  
municamus omnes tam  
Ecclesiasticos quam Sæ-  
culares, cujuscunque  
dignitatis, qui prætex-  
tentes frivolum quandam  
appellationem a grava-  
mine, vel futura execu-  
tione literarum Aposto-  
licarum etiam in forma  
Brevis, tam gratiam  
quam justitiam concer-  
nentium, necnon cita-  
tionum, inhibitionum,  
sequestrationum, moni-  
toriorum, processuum,  
executorialium, & alio-  
rum Decretorum, a  
Nobis & Sede prædi-  
cta, seu Legatis, Nunci-  
is, Præsidentibus, Palatii  
nostri & Camerae A-  
postolicæ Auditoribus,  
Commissariis, aliisque  
Judicibus & delegatis  
Apostolicis emanato-  
rum, & quæ pro tem-

§. 13. Farther, We  
excommunicate and ana-  
themize all those, as  
well Ecclesiasticks as Sæ-  
culars, of whatsoever  
dignity they be, who  
under pretence of a cer-  
tain frivolous appeal from  
the injustice or future  
execution of the Aposto-  
lick Letters, even in form  
of Brieve, respecting as  
well indulgence as justice,  
as also from the injustice  
and future execution of  
Citations, Inhibitions, Se-  
questrations, Monitories,  
Processes, Executorials,  
and other Decrees, issu-  
ing out, or which shall  
at any time issue out from  
Us and the aforesaid See,  
or our Legates, Nuncios,  
or Presidents, from the  
Auditors of our Palace  
and Apostolick Chamber,  
from our Commissaries,



pore emanaverint ; aut alias ad Curias Sæculares & Laicam potestatem recurrent, & ab ea instante etiam Fisci Procuratore & Advocato, appellationes hujusmodi admitti, ac lites, citationes, inhibitiones, sequestra, monitoria, & alia prædicta, capi & retineri faciunt: Quive illa simpliciter, vel sine eorum beneplacito & consensu, vel examine, executioni demandari, aut ne Tabelliones & Notarii super hujusmodi literarum & processuum executione, instrumenta vel acta conficere, aut confecta parti, cujus interest, tradere debeant, impediunt vel prohibent, ac etiam partes, seu eorum agentes, consanguineos, affines, familiares, notarios, executores, & sub-executores, literarum, citationum, monitoriorum, & alio-

and other Apostolick Judges and Delegates : as also those, who any other ways have recourse to Sæcular Courts and the Lay Power ; and who cause such Appeals to be admitted by the Sæcular Courts, even although the Procurator and Advocate of the Exchequer should require it ; or who cause the aforesaid Letters, Citations, Inhibitions, Sequestrations, Monitories, &c. to be seized or retained ; or those who hinder or forbid the said Letters to be put in execution, either simply, or without their good will, consent or examination ; or who hinder or forbid Scriveners or Notaries from making, or delivering when made to the Parties concerned, any Instruments or Acts concerning the Execution of these Letters and Processes ; or who apprehend, strike, wound, imprison, detain, drive out of Cities, Places and King-

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rum prædictorum capiunt, percutiunt, vulnerant, carcerant, detinent, ex Civitatibus, Locis, & Regnis ejiciunt, bonis spoliunt, perterrefaciunt, concutiunt, & comminantur, per se, vel per alium, seu alios, publice vel occulte; quive alias quibuscunque personis, in genere vel in specie, ne pro quibusvis eorum negotiis prosequendis, seu gratiis vel literis impetrandis, ad Romanam Curiam accedant, aut recursum habeant, seu gratias ipsas vel literas a dicta Sede impetrent, seu impetratis utantur, directe vel indirecte prohibere, statuere seu mandare, vel eas apud se, aut notarios seu Tabelliones, vel alias quomodolibet retinere præsumunt.

§. 14. Item, Excommunicamus & anathe-

doms, despoil of their Goods, terrify, vex, and threaten, either by themselves or by others, publicly or privately, the Parties, or their Agents, Kindred on both sides, their Friends, Notaries, the Executors or Sub-executors of the said Letters, Citations, Monitories, &c. or who any other way presume directly or indirectly to forbid, ordain and command, any Persons in general or in particular, to betake themselves, or have recourse to the See of Rome, to prosecute their Affairs of any kind, or to obtain Indulgences or Letters, or who forbid them to obtain the said Indulgences, or to make use of them, when obtained of the said See; or who presume to retain the said Indulgences in their own hands, or in the hands of a Notary or a Scrivener, or any other way.

§. 14. Farther, We Excommunicate and A-  
ma



matizamus omnes & singulos, qui per se, vel alios, auctoritate propria ac de facto, quorumcunque exemptionum, vel aliarum gratiarum & literarum Apostolicarum prætextu, beneficia, & decimarum, ac alias causas spirituales ac spiritualibus annexas, ab Auditoribus & Commissariis nostris, aliisque Judicibus Ecclesiasticis avocant; illarumve cursum & audientiam, ac Personas, Capitula, Conventus, Collegia, causas ipsas prosequi volentes, impediunt, ac se de illarum cognitione tanquam Judices interponunt. Quive partes actrices, quæ illas committi fecerunt, & faciunt, ad revocandum & revocari faciendum citationes vel inhibitiones aut alias literas in eis decretas, & ad faciendum vel consentiendum eos, contra quos tales inhibitiones

*matematize all and singular, who by themselves or by others, by their own Authority and de facto, under pretence of any exemptions, or any other Apostolick Indulgences and Letters, take away the cognizance of Benefices, and Tithes, and other spiritual Causes, or annexed to spirituals from our Auditors and Commissaries, and other Ecclesiastical Judges; and hinder the proceeding and audience of them, and the Persons, Chapters, Convents, Colleges, desiring to prosecute the said Causes; or who intrude themselves as Judges in the Cognizance of them; or who by order, or any other way compel the Plaintiffs to withdraw, or cause to be withdrawn, their Citations, or Inhibitions, or any other Letters decreed in the spiritual Court; and the Defendants, against whom such Inhibitions were issued out, to procure,*

emanarunt, a censuris & pænis in illis contentis absolvi, per statutum vel alias compellunt; vel executionem literarum Apostolicarum seu executorialium, processuum ac decretorum prædictorum quomodolibet impediunt, vel suum ad id favorem, consilium aut assensum præstant, etiam prætextu violentiæ prohibendæ, vel aliarum prætensionum, seu etiam, donec ipsi ad nos informandos, ut dicunt, supplicaverint, aut supplicari fecerint; nisi supplicationes huiusmodi coram Nobis & sede Apostolica legitime prosequantur, etiamsi talia committentes fuerint Præsidentes Cancellariorum, Consiliorum, Parliamentorum, Cancellarii, Vice-cancellarii, Consilarii, ordinarii vel extraordinarii quorumcunque Principum Sæcularium; etiamsi Imperiali, Regali, Ducali,

or consent to be absolved from the Censures or Punishments contained in them; or who any ways hinder the execution of Apostolick Letters, Executorials, Processes and Decrees aforesaid; or give their allowance, counsel, or assent to it, even under pretence of hindring violence, or any other pretexts whatsoever, or even until they shall Petition us, or cause us to be Petitioned, for our better information, as is commonly pretended, unless they prosecute such Petitions before us and the Apostolick See in lawfull form; even although those who commit such things should be Presidents of Chanceries, Councils, or Parliaments, Chancellors, Vice-chancellors, ordinary or extraordinary Councillors of any secular Princes, (whether they be Emperors, Kings, Dukes, or any other dignity) or Archbishops, Bishops, Ab-

vel



vel alia quacūq; præfulgeant dignitate ; aut Archiepiscopi, Episcopi, Abbates, Commendatarii seu Vicarii fuerint.

§. 15. Quive ex eorum pretenso officio, vel ad instantiam partis, aut aliorum quorumcūq; personas Ecclesiasticas, Capitula, Conventus, Collegia Ecclesiarum quarumcūq; coram se ad suum Tribunal, Audientiam, Cancellariam, Concilium, vel Parlamentum, præter juris Canonici dispositionem, trahunt, vel trahi faciunt vel procurant, directe vel indirecte, quovis quæsito colore; nec non qui statuta, ordinationes, constitutiones, pragmaticas, seu quævis alia decreta in genere, vel in specie, ex quavis causa & quovis quæsito colore, ac etiam prætextu cujusvis consuetudinis & privilegii, vel alias quomodolibet fecerint, ordinaverint, &

*bots, Commendataries or Vicars.*

§. 15. *Also those who under pretence of their Office, or at the instance of any party, or of any others, draw, or cause and procure to be drawn, directly, or indirectly, upon any pretext whatsoever, Ecclesiastical Persons, Chapters, Convents, Colleges of any Churches, before them, to their Tribunal, Audience, Chancery, Council, or Parliament, against the Rules of the Canon-Law; as also those who for any cause, or under any pretext, or by pretence of any Custom or Privilege, or any other way, shall make, enact and publish any Statutes, Orders, Constitutions, Pragmaticks, or any other Decrees; in general or in particular; or shall use them, when made and enacted; whereby the Ecclesiastical Liberty is violated, or any ways pub-*

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publicaverint, vel factis & ordinatis usi fuerint; unde libertas Ecclesiastica tollitur, seu in aliquo læditur vel deprimitur, aut alio quovis modo restringitur, seu nostris, & dicta sedis, ac quarumcunque ecclesiarum juribus quomodolibet, directe vel indirecte, tacite vel expresse, præjudicantur.

§. 16. Necnon qui Archiepiscopos, Episcopos, aliosque superiores & inferiores Prælatos, & omnes alios quoscunque Judices Ecclesiasticos ordinarios quomodolibet hac de causa, directe vel indirecte, carcerando vel molestando eorum agentes, procuratores, familiares, necnon consanguineos & affines, aut alias impediunt, quo minus Jurisdictione sua Ecclesiastica contra quoscunque utantur, secundum quod Canones & sacrae

*injured or depressed; or by any other means restrained; or whereby the Rights of us and of the said See, and of any other Churches, are any way directly, or indirectly, tacitly or expressly, prejudged.*

§. 16. Also those who upon this account, directly or indirectly, hinder Archbishops, Bishops, and other superior and inferior Prelates, and all other ordinary Ecclesiastical Judges whatsoever by any means, either by imprisoning or molesting their Agents, Proctors, Domesticks, kindred on both sides, or by any other way from exerting their Ecclesiastical jurisdiction against any Persons whatsoever, according to the Canons and sacred Ecclesiastical Constitutions and Decrees of



Constitutiones Ecclesiasticae, & decreta Conciliorum Generalium, & praesertim Tridentini, statuunt; ac etiam eos qui, post ipsorum ordinariorum, ac etiam ab eis delegatorum quorumcunq; sententias & decreta, aut alias Fori ecclesiastici iudicium eludentes, ad Cancellarias & alias Curias seculares recurrunt, & ab illis prohibitiones & mandata etiam prenalicia, ordinariis aut delegatis praedictis decerni, & contra illos exequi procurant; eos quoq; qui haec decernunt & exequuntur, seu dant auxilium, concilium, patrocinium & favorem eisdem.

§. 17. Quive jurisdictiones seu fructus, redditus & proventus ad nos & sedem Apostolicam, & quascunque Ecclesiasticas personas ratione Ecclesiarum, Monasteriorum & alio-

General Councils, and especially that of Trent, do appoint; as also those who after the sentence and decrees of the Ordinaries themselves, or of those delegated by them, or by any other means eluding the judgment of the Ecclesiastical Court, have recourse to Chanceries or other secular Courts, and procure thence Prohibitions and even Penal Mandates to be decreed against the said Ordinaries and Delegates and executed against them; also those who make and execute these Decrees, or who give aid, council, countenance or favour to them.

§. 17. Also those who usurp any Jurisdictions, Fruits, Revenues, and Emoluments belonging to Us and the Apostolick See, and any Ecclesiastical Persons upon account of any Churches, Monaste-

rum beneficiorum Ecclesiasticorum pertinentes usurpant, vel etiam quavis occasione vel causa, sine Romani Pontificis vel aliorum ad id legitimam facultatem habentium expressa licentia sequestrant.

§. 18. Quive collectas, decimas, talleas, præstantias & alia onera Clericis, Prælatiis & aliis personis Ecclesiasticis, ac eorum & Ecclesiarum, Monasteriorum & aliorum beneficiorum Ecclesiasticorum bonis, illorumve fructibus, redditibus & proventibus hujusmodi absque simili Romani Pontificis speciali & expressa licentia imponunt, & diversis etiam exquisitis modis exigunt, aut sic imposita a sponte dantibus & concedentibus recipiunt. Necnon qui, per se vel alios, directe vel indirecte, prædicta facere, exequi vel procurare, aut in

ries, or other Ecclesiastical benefices; or who, upon any occasion or cause, sequester the said Revenues without the express leave of the Bishop of Rome, or others having lawful power to do it.

§. 18. Also those who, without the like special and express licence of the Pope of Rome, impose Tributes, Tenths, Talleys, Subsidies, and other Charges, upon Clergy men, Prelates, and other Ecclesiastical Persons, and the Goods, Fruits, Revenues and Emoluments of them and of the Churches, Monasteries, and other Ecclesiastical Benefices; and exact them by diverse artifices, or even receive them so imposed from the Clergy, although they should, of their own accord, grant and give them: Also those who, by themselves or others, directly or indirectly, fear not to do, execute or procure, the said things;



eisdem auxilium, consilium vel favorem, præstare non verentur, cujuscunq; sint præeminentiæ, dignitatis, ordinis, conditionis aut status, etiamsi Imperiali aut Regali fulgeant dignitate; seu Principes, Duces, Comites, Barones, et alii potentatus; quicunq; etiam Regnis, Provinciis, Civitatibus & Terris quoquomodo Præsidentes, Consiliarii & Senatores, aut quavis etiam Pontificali dignitate insigniti. Innovantes decreta super his per Sacros Canones, tam in *Lateranensi* novissime celebrato, quam aliis Conciliis generalibus edita, etiam cum censuris & pænis in eis contentis.

§. 19. Item, Excommunicamus & anathematizamus omnes & quoscunq; Magistratus & Judices, Notarios, Scribas, Executores, Subexecutores, quomo-

or to give aid, council or favour to them, to whatsoever preeminence, dignity, order, condition or quality they be, although they be Emperors, or Kings, or Princes, Dukes, Earls, Barons, and other Potentates whatsoever, even Presidents of Kingdoms, Provinces, Cities and Territories, Counsellors, and Senators, or invested even with any Pontifical Dignity. Renewing the Decrees set forth concerning these Matters by the Sacred Canons, as well in the last Council of Lateran, as in other General Councils, together with the Censures and Punishments contained in them.

§. 19. Farther, We excommunicate and anathematize all and every Magistrates and Judges, Notaries, Scribes, Executors, Subexecutors, any

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dolibet se interponen-  
tes in causis capitalibus  
seu criminalibus contra  
Personas Ecclesiasticas,  
illas processando, ban-  
niendo, seu sententias  
contra illas proferendo  
vel exequendo sine spe-  
ciali, specifica & expre-  
ssa hujus Sanctæ Sedis  
Apostolicæ licentia; qui-  
que ejusmodi licenti-  
am ad Personas & ca-  
sus non expressos exten-  
dunt, vel alias illa per-  
peram abutuntur, eti-  
am si talia committen-  
tes fuerint Consiliarii,  
Senatores, Præsidentes,  
Cancellarii, Vicecancel-  
larii, aut quovis alio no-  
mine nuncupati.

§. 20. Item, Excom-  
municamus & anathe-  
matizamus omnes illos,  
qui, per se seu alios, di-  
recte vel indirecte, sub  
quocunq; titulo seu co-  
lore invadere, destrue-  
re, occupare & detinere  
præsumserint, in to-  
tum vel in partem, Al-  
mam Urbem, Regnum  
Siciliæ, Insulas Sardinia

*setves in capital or crimi-  
nal causes against Ecclesi-  
astical Persons by proces-  
sing, banishing, or appre-  
hending them, or pro-  
nouncing, or executing any  
sentences against them,  
without the special par-  
ticular and express licence  
of this Holy Apostolick  
See; also those, who ex-  
tend such licences to Per-  
sons or Cases not expres-  
sed, or any other way  
injustly abuse them; al-  
tho' the Offenders should  
be Councillors, Senators,  
Presidents, Chancellors,  
Vice-Chancellors, or inti-  
tled by any other name.*

§. 20. Farther, *We  
excommunicate and ana-  
thematize all those, who,  
by themselves, or by others,  
directly or indirectly, un-  
der any Title or Colour  
whatsoever shall presume  
to invade, destroy, seize,  
and detain in whole or  
in part, the City of Rome,  
the Kingdom of Sicily, the  
Islands of Sardinia, and*



& *Corfica*, Terras circa *Pharum*, Patrimonium *B. Petri* in *Tuscia*, Ducatum *Spoletanum*, Comitatum *Venaysinum*, *Sabinensem*, *Marchiam*, *Anconitanam*, *Massam*, *Trebariam*, *Romandiola*, *Campaniam*, & *Maritimas Provincias*, illarumque Terras & loca, ac Terras specialis commissionis *Arnulforum*, Civitatesque nostras *Bononiam*, *Cæsenam*, *Ariminum*, *Beneventum*, *Perusium*, *Avenionem*, Civitatem *Castelli*, *Tudertum*, *Ferrariam*, *Comachium*, & alias Civitates, Terras, & loca, vel jura ad ipsam *Romanam Ecclesiam* pertinentia, dictæque *Romanæ Ecclesiæ*, mediate vel immediate, subiecta, necnon supremam jurisdictionem in illis, nobis & eidem *Romanæ Ecclesiæ* competentem, de facto usurpare, perturbare, retinere & vexare variis modis præsumunt, nec

*Corfica*, the Territories about *Faro*, *St. Peter's Patrimony* in *Tuscany*, the *Dukedom of Spoleto*, the *County of Venoso*, and *Sabinum*, *Marca di Ancona*, *Massa*, *Trebaria*, *Romandiola*, *Campania*, and the *Maritime Provinces*, and their Territories and Places, and the Lands held in special commission by the *Arnulfi*, and our Cities of *Bononia*, *Cæsena*, *Ariminum*, *Beneventum*, *Perusium*, *Avignon*, *Citta di Castello*, *Todi*, *Ferrara*, *Comachio*, and other Cities, Lands and Places, and Rights belonging to the Church of *Rome*, and subjected mediately or immediately to the said Church of *Rome*; also those, who presume by diverse means to usurp, disturb, detain, and vex the supreme Jurisdiction in the said Dominions belonging to Us and the Church of *Rome*; also their Adherents, Favour-

non adhærentes, fautores, & defensores eorum, seu illis auxilium, consilium, vel favorem quomodolibet præstantes.

§. 21. Volentes præsentis nostros Processus, ac omnia & quæcunq; his literis contenta, quousque alii hujusmodi processus a Nobis aut Romano Pontifice, pro tempore existente, fiant aut publicentur, durare, suosq; effectus omnino fortiri.

§. 22. Cæterum a prædictis sententiis nullus per alium quam per Romanum Pontificem, nisi in mortis articulo constitutus, nec etiam tunc, nisi de stando Ecclesiæ mandatis & satisfaciendo cautione præstita, absolvi possit, etiam prætextu quarumvis facultatum & indulgentiarum quibuscunque personis Ecclesiasticis, sæcularibus, & quorumvis Ordinum, etiam

ers and Defenders, or those, who any way give assistance, counsel or favour to them.

§. 21. Willing that our present Processes, and all and every thing contained in these Letters, continue in force, and be put in execution; till other Processes of this kind be made and published by Us, and the Pope of Rome, for the time being.

§. 22. In fine, none may be absolved from the aforesaid Censures by any other than by the Pope of Rome, unless he be at the point of Death, nor even then, unless he giveth caution to stand to the commands of the Church, and give satisfaction. In all other cases, none shall be absolved, nor even under pretence of any Faculties or Indulgences granted and renewed by Us and the said See, and



Mendicantium & Militarium, regularibus, etiam Episcopali vel alia majori dignitate præditis, ipsisque ordinibus & eorum Monasteriis, Conventibus, & Domibus ac Capitulis, Collegiis, Confraternitatibus, Congregationibus, Hospitalibus, & locis piis, necnon Laicis, etiam si Imperiali, Regali, & alia, mundana excellentia fulgentibus, per Nos & dictam Sedem ac cujuscunque Concilii decreta, verbo, literis, aut alia quacunque Scriptura in genere & in specie concessorum & innovatorum, ac concedendorum & innovandorum.

§. 23. Quod si forte aliqui contra tenorem præsentium talibus excommunicatione & anathemate laqueatis, vel illorum alicui absolutionis beneficium impendere de facto præsumpserint, eos excom-

*the Decrees of any Council, by Words, Letters, or any other Writing, in general or in particular, to any Persons Ecclesiastical, Secular, and Regular of any Orders, even of the Mendicant and Military Orders, or to any Persons invested with Episcopal, or any greater Dignity, and to Orders themselves and their Monasteries, Convents, Houses and Chapters, to Colleges, Confraternities, Congregations, Hospitals, and Pious Places, as also to Laymen, although they should be Emperors, Kings, or eminent in any other secular Dignity.*

§. 23. *If by chance any shall, against the tenor of these Presents, de facto, presume to bestow the benefit of Absolution upon any such involved in excommunication, and anathema, or any of them; we include them in the*

municationis

municationis sententia innodamus, gravius contra eos spiritualiter & temporaliter, prout expedire noverimus processuri.

§. 24. Declarantes ac protestantes quamcunque absolutionem, etiam si solenniter per Nos faciendam, prædictos excommunicatos sub præsentibus comprehensos, nisi prius a præmissis cum vero proposito similia ulterius non committendi, destiterint, ac quoad eos, qui contra ecclesiasticam libertatem, ut præmittitur, statuta fecerint, nisi prius statuta, ordinationes, constitutiones pragmaticas, & decreta huiusmodi publice revocaverint, & ex Archivis seu Capitularibus, locis aut libris, in quibus annotata reperiuntur, deleri & cassari, ac Nos de revocatione huius-

Sentence of Excommunication, and shall afterwards proceed more severely against them, both by spiritual and temporal Punishments, as we shall think most convenient.

§. 24. Declaring and protesting that no Absolution, altho' solemnly made by Us, shall comprehend, or any other way avail the aforesaid excommunicated Persons comprehended under these present Letters; unless they desist from the premisses with a firm purpose of never committing the like thing; nor those, who, as was before said, have made statutes against the Ecclesiastical Liberty; unless they first publicly revoke these Statutes, Orders, Constitutions, Pragmaticks and Decrees, and cause them to be blotted and expunged out of the Archives, Rolls, and Registers wherein they are preserved, and farther certify Us of this

modi



modi certiores fecerint, eos non comprehendere, nec eis aliter suffragari : quin etiam per huiusmodi absolutionem, aut quoscunque alios actus contrarios, tacitos vel expressos, ac etiam per patientiam & tolerantiam nostram vel Successorum nostrorum, quantocumque tempore continuatam, præmissis omnibus & singulis, ac quibuscunque juribus Sedis Apostolicæ ac Sanctæ Romanæ Ecclesiæ undecumque & quancumque quæsitis, vel quærendis nullatenus præjudicari posse aut debere.

§. 25. Non obstantibus privilegiis, indulgentiis, indultis, & literis Apostolicis, generalibus vel specialibus supradictis, vel eorum alicui, seu aliquibus aliis cuiuscumque ordinis, status vel conditionis, dignitatis & præeminentiæ fuerint ; etiamsi,

revocation : moreover, that by any such Absolution, or any other contrary Acts, tacit or express, or even by the connivance and toleration of Us and our Successors, for how long time soever continued, none nor any of the Premisses, nor any Right of the Apostolick See and Holy Church of Rome howsoever and whensoever obtained, or to be obtained, can or ought to be prejudged or receive any prejudice.

§. 25. Notwithstanding any Privileges, Indulgences, Grants, and Apostolick Letters, general or special, granted by the Holy See to any of the aforesaid Persons, or any one of them, or any others, of whatsoever order, quality or condition, dignity, and preeminence they be ;

ut

ut præmittitur, Pontificali, Imperiali, Regali, seu quavis Ecclesiastica & mundana præfulgeant dignitate, vel eorum Regnis, Provinciis, civitatibus seu locis a prædicta Sede, ex quavis causa etiam per viam contractus aut remunerationis, & sub quavis alia forma & tenore, ac cum quibuscumque clausulis, etiam derogatoriis concessis, etiam continentibus quod excommunicari, anathematizari vel interdici non possint, per literas Apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi, ac de ordinibus, locis, nominibus propriis, cognominibus & dignitatibus eorum mentionem, necnon consuetudinibus, etiam immemorabilibus, ac præscriptionibus quantumcunque longissimis, & aliis quibuscumque ob-

although, as was before said, they should be Bishops, Emperors, Kings, eminent in any other Ecclesiastick or Secular Dignity, or to their Kingdoms, Provinces, Cities, and Dominions, for any cause whatsoever, even by way of contract or reward, and under any other form and tenor, and with any Clauses whatsoever, even derogatory of those which should derogate from them; or even containing that the said Persons, or Places, shall not be excommunicated, anathematized, or interdicted by any Apostolick Letters, which do not make full and express mention, and exact repetition of the said Grant, and of the Orders, Places, Proper names, Surnames, and Dignities of the said Persons; as also notwithstanding all Customs, even immemorial, and prescriptions how long soever, and any other Observances written or not writ-

servantiis



servantiis scriptis vel non scriptis, per quæ contra hos nostros Processus ac sententias, quominus includantur in eis, se juvare valeant ac tueri: Quæ omnia quoad hoc, eorum omnium tenores, ac si ad verbum, nihil penitus omisso, inferentur, præsentibus pro expressis habentes penitus tollimus, & omnino revocamus: cæterisque contrariis quibuscunque.

§. 26. Ut vero præsentibus nostri processus ad publicam omnium notitiam facilius deducantur; Chartas seu Membranas Processus ipsos continentes, valvis Ecclesiæ S. Joannis Lateranensis, & Basilicæ, Principis Apostolorum de Urbe appendi faciemus, ut ii, quos Processus hujusmodi concernunt, quod ad ipsos non pervenerint, aut quod ipsos ignorave-

ten, by which the said Persons may help and defend themselves against these our Processes and Censures from being included in them: All which Grants, as far as relates to this Matter, and the whole tenor of them, accounting them expressed in these Presents, as if they had been verbatim inserted, nothing omitted, we utterly abolish and wholly revoke; and notwithstanding any other Pleas which may be alledged to the contrary.

§. 26. But that these our present Processes may more easily come to the Knowledge of all Persons; We have caused the Papers and Parchments, containing the Processes themselves, to be affixed in the City to the doors of the Church of S John Lateran, and of the Church of the Prince of the Apostles; that those whom these Processes concern, may pretend no excuse or alledge ignorance, as if they had

rint

tint, nullam possint excusationem pretendere aut ignorantiam allegare; cum non si verisimile, id remanere incognitum, quod tam patenter omnibus publicatur.

§. 27. Insuper ut Processus ipsi & præsentés literæ, ac omnia & singula in eis contenta, eo fiant notiora, quo in plerisque Civitatibus & locis fuerint publicata; universis & singulis Patriarchis, Primatibus Archiepiscopis, Episcopis, & locorum Ordinariis, & Prælatibus ubilibet constitutis, per hæc scripta, committimus & in virtute sanctæ obedientiæ districtè præcipiendo mandamus; ut per se vel per alium seu alios præsentés literas, postquam eas receperint, seu earum habuerint notitiam, semel in anno, aut, si expedire viderint, etiam pluries, in Ecclesiis suis, dum

not come to their knowledge; since it is not probable, that should remain unknown, which is so openly published to all Men.

§. 27. Moreover, that the Processes themselves, and these present Letters, and all and every thing contained in them, may become more manifest by being published in many Cities and Places; We by these Writings intrust, and, in virtue of holy obedience strictly charge and command all and singular Patriarchs, Primates, Archbishops, Bishops, Ordinaries of Places, and Prelates, wheresoever constituted, that by themselves, or some other, or others, after they shall have received these present Letters, or have knowledge of them, they solemnly publish them in their Churches once a Year or oftner, if they see con-



in eis major populi multitudo ad Divina convenerit, solenniter publicent, & ad Christi fidelium mentes reducant, nuncient, & declarent.

§. 28. Cæterum Patriarchæ, Archiepiscopi, Episcopi, aliique locorum Ordinarii, & Ecclesiarum Prælati, necnon Rectores, cæterique curam animarum exercentes, ac Presbyteri sæculares & quorumvis Ordinum regulares, ad audiendas peccatorum confessiones quavis autoritate deputati, transumptum præsentium Literarum penes se habeant, easque diligenter legere & percipere studeant.

§. 29. Volentes earundem præsentium transumptis etiam impressis, Notarii publici manu subscriptis, & sigillo Judicis Ordinarii Romanæ Curiae, vel alterius personæ in dignitate eccle-

venient, when the greater part of the People shall be met for celebration of Divine Service, put faithful Christians in mind of them, relate them, and declare them.

§. 28. Lastly, all Patriarchs, Archbishops, Bishops, and other Ordinaries of Places, and Prelates of Churches, as also all Rectors, and others having cure of Souls, and Priests secular and regular of whatsoever Orders, deputed by any authority to hear confession of Sins, shall have a Transcript of these present Letters by them, and shall diligently study to read and understand them.

§. 29. Our farther pleasure is, that the same credit, in Judgment and out of Judgment, shall in all Places be given to Copies, although Printed, of these presents, subscribed by any publick Notary,

fiastica

fiastica constitutæ mun-  
 nitis, eandem prorsus  
 fidem iu iudicio, & ex-  
 tra illud ubiq; locorum  
 adhibendam fore, quæ  
 ipsis præsentibus adhi-  
 beretur, si essent exhi-  
 bitæ vel ostensæ.

§. 30. Nulli ergo om-  
 nino hominum liceat  
 hanc paginam nostræ  
 excommunicationis, a-  
 nathematizationis, in-  
 terdicti, innovationis,  
 innodationis, declarati-  
 onis, protestationis, sub-  
 lationis, revocationis,  
 commissionis, mandati  
 & voluntatis infringere,  
 vel ei ausu temerario  
 contraire. Siquis au-  
 tem hoc attentare præ-  
 sumperit, indignatio-  
 nem Omnipotentis Dei  
 ac Beatorum Petri &  
 Pauli Apostolorum eius,  
 se noverit incursurum.

Datum Romæ apud  
 S. Petrum, Anno In-  
 carnationis Dominicæ  
 Millesimo sexcentesi-  
 mo decimo, sexto Idus  
 Aprilis, Pontificatus no-  
 stri anno quinto.

and sealed by the ordi-  
 nary Judge of the Court  
 of Rome, or any other  
 person in Ecclesiastical dig-  
 nity; as would be given  
 to these presents them-  
 selves, if they should be  
 produced or shewn.

§. 30. Let no man  
 therefore infringe, or bold-  
 ly and rashly oppose this  
 our Letter of Excommu-  
 nication, Anathematiza-  
 tion, Interdict, Innova-  
 tion, Innodation, Decla-  
 ration, Protestation, Abo-  
 lition, Revocation, Com-  
 mission, Command and  
 Pleasure: But if any one  
 shall presume to attempt  
 it, let him know that he  
 shall incur the displeasure  
 of Almighty God, and of  
 his Blessed Apostles, Pe-  
 ter and Paul.

Given at Rome from  
 St. Peter, in the year of  
 our Lord's Incarnation,  
 One thousand, six hun-  
 dred and ten, the eighth  
 of April, in the fifth year  
 of our Popedom.

Anno



Anno a Nativitate  
 Domini nostri Jesu  
 Christi millesimo sex-  
 centesimo decimo ter-  
 tio, Indict. 11. die vero  
 quarta mensis Aprilis,  
 Pontificatus Sanctiss. in  
 Christo Patris & D.N.D.  
 Pauli divina providen-  
 tia Papæ V. anno octa-  
 vo, supradictæ literæ af-  
 fixæ & publicatæ fue-  
 runt ad Valvas Basili-  
 carum S. Joannis Late-  
 ranensis & Principis A-  
 postolorum, & in acie  
 Campi Floræ per nos  
 Baldassarem Vacham &  
 Brandimartem Latinum  
 Cursores.

Jacobus Bambrilla;  
 Mag. Curs.

In the year, from the  
 Birth of our Lord Jesus  
 Christ 1613. Indict. 11.  
 the 4th day of the Month  
 April and the eighth  
 year of the Popedom of  
 our most Holy Father in  
 Christ, and our Lord  
 Paul V. by Divine Pro-  
 vidence Pope, the afore-  
 said Letters were affixed  
 and published at the Doors  
 of the Churches of St. John  
 Lateran, and the Prince  
 of the Apostles, and in the  
 field of Flora, by us Bal-  
 thazar Vacha and Bran-  
 dimars Latini Cursors.

James Brambrilla;  
 Mag. Curs.

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**F I N I S.**

THE  
PROCEEDINGS  
OF THE  
Parliament  
OF  
PARIS,  
UPON THE  
POPE'S BULL,

Concerning the Franchises in the City of Rome,  
and the following Ordinance of the 26th of  
December 1687.

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Translated into *English*, by Order of his Excel-  
lency Monsieur Barillon, his Most Christian  
Majesty's Ambassadour Extraordinary to the  
King of Great Britain.

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L O N D O N:

Printed in the Year MDCCXII.



*An Extract out of the Registers  
of the Parliament of Paris.*

**T**HIS Day the Parliament of *Paris* being assembled, the King's Council appearing, Mr. *Denys Talon*, His Majesties Advocate-General, made this following Speech. That among the rest of the Court of *Rome's* Attempts upon several Occasions, in Prejudice of the Liberties of the Church of *France*, and of the Rights and Preheminencies of the Crown; there has been nothing observed in the History of late Ages, parallel to what was done in the Month of *December*, last, and which is nothing more but what the Pope has been contriving many Years, in declaring himself an Enemy of *France*, &c.—

In the Assembly held upon Occasion of the Affairs of the *Regalia*, the Bishops being inform'd that the *Italian* Doctors, and the Emissaries of the Court of *Rome*, omitted not any means to spread about the Kingdom, the *new Opinions* of the Pope's Infallibility, and the indirect Power which *Rome* strives to usurp over the Temporality of Kings; that Assembly, We say, did not pretend to frame a Decision of a doubtful Controversie, but give a publick and Authentick Testimony of a certain Truth, taught by all the Fathers of the Church, and determined by all the Councils, and especially by those of *Constance* and

and *Basil*. And it is well known, that the Cardinal of *Lorain* assisting at the Council of *Trent*, publickly declared that the Faculty of Divinity at *Paris*, the Universities of the Kingdom, and in a Word, all *France*, was persuaded, that the Pope, far from being Infallible, ought to submit to the Decisions of Councils ; and it does not appear that this Assertion, made him incur any Reproach from the Court of *Rome*.

Yet has the World with Amazement seen, that the Pope lookt upon this Declaration as an injury done to his Authority ; insomuch, that the King having nominated to the Episcopacy, some of those, that assisted at that Assembly ; and who are as well recommendable for their Piety and Virtue, as for their Knowledge and Learning ; Bulls were refused them, on pretence that they do not make profession of a sound Doctrine.

If this foundation is solid, we are like to have no more Bishops for the future : Since all the Ecclesiasticks of the Kingdom, and particularly those, that in the Universities take the necessary Degrees to attain to Prelacies, with an invincible steadiness maintain the Propositions, which the Pope complains of.

Tho' this Refusal has not the least glimmering of Reason, yet does it nevertheless, raise a very great Scandal, and produce Disorders beyond expression. And indeed, the Pope's Obstinacy is the Cause, that thirty five Cathedral Churches remain destitute of Pastors, and this in a time, when a vast number of newly Converted Persons stand in need of Instruction, for their being fortified and confirmed in the Orthodox Belief, and



when the Presence of the Bishops is very necessary in their Dioceses.

Who could ever imagine, that the Pope, who is proposed to us as an Image of Holiness and Virtue, should remain so wedded to his Opinions, and so jealous of the shadow of an Imaginary Authority, that he should leave the third part of the Churches of *France* Vacant, because We will not own him to be Infallible?

Those that inspire these thoughts into the Pope, can they fancy they shall make us change our Opinions? And are they so blind, as not to know, that those Unhappy times are past, when a gross ignorance joined to a Faintness in the Government, and false Prepossessions, rendred the Pope's Decrees so very dreadful, however unjust they might be; and that those Disputes and Quarrels, far from augmenting their Power, do only serve to cause enquiry to be made into the Origin of their Usurpations, and lessen the Veneration of the People rather than encrease it? &c.—

And to give some colour to so scandalous an Innovation, he refers to that famous Bull, stil'd *in Cœna Domini*, because it is read at *Rome* every *Thursday* of the Holy Week. True it is, that if this Decree, whereby the Popes Declare themselves Sovereign Monarchs of the World, be legitimate; the Majesty Royal will then depend on their humour, all our Liberties will be abolish'd, the Secular Judges will no longer have the Power to try the Possession of Benefices, nor the Civil and Criminal Causes of Ecclesiastical

cal Persons; and we shall quickly see our selves brought under the Yoke of the Inquisition.

Thus, however unjust and abusive this new Decree may be, it is much less dangerous by the frivolous Menaces it contains, than by its being built upon a Title altogether void and vicious; and that in this Conjunction, it looks, as if Rome would at present follow the steps of *Julius* the 2d, renew his Animosity and Rage against *France*, without making reflection how odious his Memory is in the Christian Common-wealth.

When Pope *Gregory* the 4th, meaning to render himself Arbitrator of the Dispute that arose between *Lewis* the *Debonnair* and his Children, threatned the Bishops of *France* to Excommunicate them, if they did not close with his Designs: Those Prelates being surprized at a Procedure so contrary to the Canons, courageously answer'd, That *they would not Obey the Pope's Will*; and that if he came with a design to Excommunicate them, he should himself return Excommunicated: *Si Excommunicaturus veniret, Excommunicatus abiret*; as if they meant to say, That he, who without lawful Cause, and through human Motives, undertakes to suspend one of the Members of *Jesus Christ* from the Communion of the Church, does separate himself from it by such an unjust attempt.

Let us further urge, that the ill use, which the Popes have on so many Occasions made of the Authority, with which they are intrusted in giving it no other Bounds than those of their own will, has been the source of almost all the incurable Mischiefs, with which the Church is afflicted,



and the most specious Pretences of the Hereticks and Schismatics that the last Age produc'd, so as the Divines assembled by Pope *Paul* the Third's Order, did sincerely own; and besides at present, the bare Idea of the Infallibility, and indirect Power, which the Complaisance of the *Italian* Doctors does attribute to the See of *Rome*, upon the Temporality of Princes, is one of the greatest Obstacles that oppose the Conversion, not only of individual Persons, but of whole Provinces; and People's minds cannot be too thoroughly convinc'd that these new Opinions do not make Part of the Doctrine of the Universal Church, &c. —

If he had been an Envoy from the Emperour of the *Turks*, from the King of *Persia*, or some other Infidel Prince, he would not have been so rigorously us'd. Is it that the Pope means to have no more Commerce with *France*? Is he perswaded that his Power reaches no farther than the Diocese of *Rome*, and his Patriarchship than the Neighbouring Provinces, stiled Suburbicarial? Does he intend to renounce the Quality of Head of the Church, and Common Father of the Faithful? &c. —

And on this occasion the Thunders of the *Vatican* have nothing formidable; they are Transitory Fires, that Exhale into Smoak, and which do neither hurt nor prejudice, save to those who darted them.

And tho' this Bull be neither publish'd nor executed in the Kingdom, it is not the less abusive. We do not doubt, but that a more moderate Pope, reflecting upon the disorders which such

an Innovation is capable of producing, would imitate the Example of *Clement* the Fifth, who, by a solemn Decree, did for ever abolish the memory of what his Predecessor *Boniface* the Eighth had unjustly undertaken against King *Philip* the Fair; And this Retraction, which proves that the Popes are not Infallible, (since the one destroys what the other had built) among others, revokes the Bull, *Unam Sanctam*; wherein *Boniface*, whose proud Conduct was blamed by the whole Church, declares that the Sword of Sovereigns is subjected to the Pope's Spiritual Faulchion, &c.—

If then we put in an Appeal to the future Council against the Censures contain'd in the Bull, and against the Interdict, that is a Consequence and accessory of it; it is, because that not only the Decisions of Popes, but their very Person, when they fail in their Duty in the Government of the Church, is to submit to the Correction and Reformation of the General Council, in what regards as well Faith as Discipline. An indisputable Truth, whence We shall never depart, whatever endeavours the Partizans of the Court of *Rome* may use.

The Pope's denying to grant Bulls to all the Bishops nominated by the King, occasions a Disorder that daily augments, and which requires a speedy and efficacious Remedy. The Councils of *Constance* and *Basil* having endeavoured to contrive some moderation to the Court of *Rome's* Usurpations, and to the Confusion that was introduced in the distribution of Benefices, the pragmatick Sanction was afterwards compos'd of



the Decrees of those Councils. But the Popes thereby perceiving their Authority to diminish, made use of all Sorts of Artifices to abolish it; and by the Concordat made between King *Francis* the 1<sup>st</sup>, and by Pope *Leo* the 10<sup>th</sup>, they regulated the manner of disposing of Bishopricks and Abbies: To the Pope was granted not only the devolution, but also the prevention and the Power of admitting the Resignations in favour, and many other Articles that are very burdensome to the ordinary Collaters, and absolutely contrary to the Ancient Canons.

And indeed our Fore Fathers did for a long while complain against the *Concordate*. The Ordinance of *Orleans* did re-establish the Elections; and it would be very advantageous that all Ecclesiastical Matters were transacted in the Kingdom, without ever being obliged to have recourse to *Rome*. In the sequel nevertheless the *Concordate* was sincerely executed on our Part; and it is inconceivable that the *Pope* should now, through an invincible Obstinacy, reduce us to deprive him of the profit, which the Court of *Rome* derives from a Treaty, which is so much to its advantage.

The King is most Religious, in nominating to the Prelacies Ecclesiasticks of an exemplary Integrity, and of conspicuous merit; and because that these Ecclesiasticks do not believe, that the *Pope* is *INFALLIBLE*; that they do not, like the *Italian* Doctors, attribute to him the Title of *Universal Monarch*; that they are persuaded He has no Power, either direct or indirect, over the Temporality of Kings, and that he is to all intents

inferior to the Councils that have a right to correct him, and to reform His Decisions; the Pope upon this imaginary pretence, refuses them *BULLS*, and leaves the third part of the Churches of the Kingdom destitute of *Pastors*. Is this imitating the Care and Lenity of the Apostles in the Government of the Church?

After all, before the *Concordate*, those that were Elected by the Clergy and the People, and afterwards by the Chapters, in presence of one of the King's Commissioners: Were they not Ordained by the *Metropolitan*, assisted by the Bishops of the Province, after that the King had approved of their Election? The Right acquired to the King by the *Concordate*, being authorized in this respect by the Tacit consent of the whole *Gallican Church*, and confirmed by a possession of near two Centuries, ought so much the less to receive any Change and Invasion, that during the first four Ages of the Monarchy, they went not to *Rome* to demand Institution and Induction of Benefices: The Bishops Dispos'd of all those that were vacant in their Dioceses; and our Kings did almost ever nominate to the Bishopricks; and as they sometimes granted the Clergy and the People the Liberty of Electing a Pastor; they often reserv'd the choice of him to themselves; he, they had chosen, was immediately Consecrated, without the Popes intermeddling in the Matter. Who hinders us from following these Examples, grounded upon this excellent Reason; That the Right, which all the Faithful had in the beginning of appointing themselves a Head, being no longer to be exercised



exercised in common, ought to pass into the Power of the Sovereign, on whom the Subjects rely for the Government of the State, of which the Church is the noblest part.

But as to the *Pope*, since he refuses to join the Concourse of His Authority to the King's Nomination : We may presume, that he means to discharge himself of the painful burden, which overwhelms Him, and that His Infirmities not permitting Him to extend His Pastoral Diligence, over all the parts of the *Universal Church*; the Devolution, that is made in case of Negligence, sometimes even from the Superior to the Inferior, may Authorize the Bishops to lay their Hands on those, that shall be Nominated by the King to the Prelacies : His Nomination having as much, or more Effect, than the Election of the People and the Clergy, which ought, without Difficulty, to be confirmed by the Immediate Superiour; when an unworthy Person was not chosen.

And if the like Resolution requires the being accompanied with some temperament; If it requires the Bishop's Concurrence : The King may be besought to convene the Provincial Councils, or if need be, a National Council; therein to take Resolutions suitable to the Occasions of the *Gallican Church*.

And as the Evil seems urgent, and that there would be possibly some danger in venturing upon the delays, that are inseparable to the holding of a National Council, His Majesty may assemble such as he pleases of the principal Officers, of the Bishops, and considerable Persons of all  
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the Orders of this Realm, to take their advice in so important an Affair.

But it is not just, that while that the *Pope* refuses to execute the *Concordate* in one of its principle Articles, he does, nevertheless, enjoy the Advantages, that are granted him by that Treaty, which contains Conventions reciprocally obligatory; that People continue to go to *Rome*, and thither carry Money, for the obtaining either the Institution of Benefices or Dispensations, that may be easily expediated in the Kingdom.

Now if we propose to break off this Traffick, it is only because it ceases to be reciprocal; and because that the *Pope* by his Obstinacy, interposing an invincible impediment to the Expedition of the Bulls of a great number of Bishopricks; it would be a shame to suffer, that the *Gallican Church* should remain burden'd with the Yoke of Prevention of Resignations in favour, and of all the other Servitudes whereunto *France* was content to submit by the *Concordate*.

And herein We do but faintly repel the Injury that is done Us: We oppose the Buckler of our Liberties against a new and Un-exampled Enterprize. Calamity and Anathema, to those, that out of Interest or Caprice, disturb the Correspondence that ought to be between the Priesthood and the Royalty, who seem to have no other Aim than to raise a Schism in the Church, and by fatal Divisions disturb the Peace, which all *Europe* enjoys, and which was procured to it by the Valour and Wisdom of our Invincible Monarch.

But



But whatever endeavours those factious Spirits, may use, that possess the Pope and abuse the Power, which his great Age and Infirmities oblige him to give them in the Government of the Church, We shall ever remain inseparably united to the Holy See, We will acknowledge Saint *Peter's* Successor as the first and the chief of the Bishops, We will most Religiously maintain the Communion and Correspondence with the Church of *Rome*, and we will defend our selves with as much Moderation as vigour against the Insults, Invasions, and Innovations contrary to the King's Rights, to the Dignity of his Crown, to the Decrees of the Councils, to the General Polity of our Church, and to our Liberties.

All these Reasons, and a World of others, which we omit, oblige us to require, that it would please the Court to admit Us as appealing against the Abuse of the Bull, dated in the Month of *May* last, and of the Ordinance given in Pursuance thereof: And upon our Appeal, to declare the said *Bull* and *Ordinance* void and abusive; making Prohibition to all Persons, of vending them in the Kingdom, on pain of being proceeded against according to the severity of the Law; enjoining all those that have Copies of them, to bring them to the Register of the Court, in order to their being suppressed: As likewise, to order that the Act of Appeal, made by the Attorney General to the future Council, be registred in the Register of the Court. That the King shall be most humbly besought to employ his Authority for the maintaining of the Franchises,

Franchises, and the Immunity of the Quarter of his Ambassadors at *Rome*, in the whole Extent that they have hitherto had: Moreover, that his Majesty may be humbly desired to order the holding of Provincial Councils, nay, and of a National Council, if need be, or the Assembly of the Nobles of this Realm; and after having heard their advice to choose the means he shall reckon most fitting, for the Hindring the Disorders, which the vacancy of so many Archbishopricks and Bishopricks in the Kingdom do produce, and prevent the Increase and Progress of so dangerous an Evil. We further require, that the King be also most humbly besought to forbid his Subjects to have any Commerce in the mean while with *Rome*, and of sending any Money thither, and in this to interpose his Authority, as far as he shall judge convenient, and that it be ordered by the Court, that the Arrette, that shall intervene upon our present Conclusions, shall be affixt in the publick Places, and every where, as shall be needful, in the wonted manner.

The King's Council being withdrawn, a Copy being perus'd, Printed at *Rome* of a *Bull* concerning the *Franchises* of the Quarters of the said Town, and of the following Ordinance of *December 26* last, together with the Act of Appeal put into the future Council by the King's Attorney General the *28th* of this Month, and the Conclusions by him taken in Writing, the Matter being brought under Debate.

The Attorney General's appealing from the Abuse of the said Bull, and of the following Ordinance



dinance on the 26<sup>th</sup> of *November* last, the Court admitted of the said Appeal, and declares the said Bull and Ordinance as null and abusive; Prohibits all Persons whatsoever to vend them in the Kingdom, on pain of being proceeded against, according to the Severity of the Law; enjoining those that have Copies of them to bring them to the Register Court, there to be suppressed; orders, that the Act of Appeal put in by the King's Attorney General to the future Council, shall be Registered in the Register of the Court, and that the King shall be most humbly desired to employ his Authority for the maintaining the Franchises and Immunities of the Quarter of his Ambassadors in the Court of *Rome*, in the whole extent they have hitherto had, to order the holding of Provincial Councils, or even of a National Council, or an Assembly of the Nobles of His Kingdom, so to advise about the most suitable Means for the Remedying the Disorders, which the long Vacancy of several Archbishopricks and Bishopricks, has therein introduced, and to prevent the Progress and increase of them, and in the mean while to forbid his Subjects in such manner, as the said Lord the King shall judge convenient, to have any Commerce, or remit any money into the Court of *Rome*. And this present Arrett to be affix'd in the publick and usual Places of this Town, and every where as shall be needful. Done in Parliament on the 23<sup>d</sup> of *Jan.* 1688.

Signed

*Jacques.**Act*

*Act of the Appeal put in by the Attorney General to the Council, upon the Subject of the Pope's Bull, concerning the Franchises in the City of Rome, and of the following Ordonance on the 26th of December last.*

**B**Efore the underwritten Apostolical Notary was present in his own Person, Messire Achilles de Harlay, Councillor of the King in his Council of State, and his Majesties Attorney General, who in the Presence, and by the Advice and Council of Messire Denis Talon and of Messire Francois Criteau de la Moignon also, Counsellors of the King in his Council of State, and his Advocate General in his Court of Parliament, has declared, that having some time since seen Copies of a Bull given on the 12th of May last past, by our Holy Father Pope Innocent the XIth, concerning the Franchises which certain Persons are in Possession of enjoying in the City of Rome, he could not have imagined, that his Holiness could have conceived the Design of comprehending the Ambassadors, which the King was willing to send to him, in the general Menaces of Excommunication, which he judg'd convenient to insert therein, contrary to the Use observed by other Popes in the Bulls made by them; he had hoped that if the Remembrance of the Sovereign Power, which the Kings, his Majesty's Predecessors exercised in Rome, of their



Liberalities to the Holy See, and of the Protection they gave to several Popes, could not induce this Pope to cause to be rendred to the King in the Persons of his Ministers, Honours and Testimonies of Acknowledgment proportionable to his Bounties, at least his Holiness as visible Head of the Church, would not be insensible to the Prodigies, which the King had performed before his Eyes for the re-uniting in the Bosom of this good Mother so vast a Number of Children that were gone astray from her, that he would be affected with the Piety of this Prince, and the powerful Protection he continually gives to Prelates, tho' he was not with his Victories and Power; and that he would not enter into dispute with him about Rights, that had not suffered any Invasion, even for several Years under his Popedom.

But being informed, that his Holiness had given Orders to the Cardinal, that is his Vicar in *Rome*, to declare the Church of *St. Lewis* of the said City, and the Ecclesiasticks that officiate in it, interdicted for having admitted to the participation of the holy Mysteries and Sacraments, on the Night, wherein is celebrated the Solemnity of our Lord's Nativity, *Monsieur le Marquis de Lavardin*, the King's Ambassador extraordinary to his Holiness, and that it was supposed by the Ordinance delivered upon this Subject, that he was notoriously Excommunicated for pretended Contraventions to this Bull, the said Attorney General did not think, that he could without being wanting to his Duty, remain any longer in the Silence he had hitherto kept.

Now

Now if the Matter which has given an occasion to so great an Excess, did concern the Ecclesiastical Jurisdiction which belongs to the Pope, he would easily shew the Errors that have been committed by proceeding against a Person that has not been particularly specified in that Bull, to whom the State of Matters has not been signified since his being at *Rome*, who might be ignorant of them in *France*, where it was not publish'd, that the Pope could not condemn him as an Ambassador, tho' his Character ought to secure him from those Thunders, in regard of his Functions, yet His Holiness would not so much as hear or own him in that Quality, whatever Addresses he has caused to be made for that Purpose, and that in fine, the very Rules of the Canon Law require that Persons of so eminent a Dignity, as is that of his, should be pointed out by Name in Bulls of that Nature, before they can incur the Penalties they utter.

But that the Pope in a Matter purely Temporal, as are these Franchises of the King's Ambassadors, having made use of the Spiritual Arms, which he is only intrusted withal for the Conduct and Edification of the Church, and having constituted himself Judge in his own Cause, the Excommunication which his Holiness's Cardinal Vicar declares to have been incurred, is so null, that there is no Occasion for any Proceedings to annihilate it, and those that are therein comprehended, ought not to receive Absolution, though it were even offered them at their own Homes.

And indeed the said King's Attorney General does with all the *French* expect from his Majesty's

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single



single Power, the Reparation which these Proceedings challenge, and the Conservation of those Franchises which only depend on the Judgment of God, as all the Rights of this Crown, and which can admit of no Diminution but such as the King's Moderation and Justice may give them.

But as not any thing can contribute more to lessen in the Minds of Shallow Persons and Libertins the Veneration which People ought to have for the Power of the Church, than the ill use which its Ministers may make of it; the King's said Attorney General declares, that he is Appealing, as indeed he Appeals by the present Act from the abusive use that is made of it in the said Bull and Ordonance, not to our holy Father Pope *Innocent* the 11th, better informed, so as has been practised in respect of some of his Predecessors; when that they had true Ideas of their Power, that their Years allowed them to act of themselves; there might be hopes, that in time they might be brought to know the Justice and Truth of the Complaints that were brought before them; and that neither the Preventions, in favour of their Country, nor the Partialities of those they honoured with their Trust, did not prevail over the Obligations which the Quality of Common Father of all *Christians* does impose.

Protesting to carry on this his said Appeal upon this Grievance, and upon the others, which he reserves to represent to the first General Council that shall be held, as the Tribunal truly Sovereign and Infallible of the Church, to which its visible Head must submit, as well as its other Members; and therein to further among other Things

things a Regulation that shall prevent the Employing so Holy an Authority in Uses so far from those for which it was confided in the Church in the Person of *St. Peter*; this may make the Pope be mindful, that God having separated the two Powers of the Priesthood, and of Empire, his Holiness cannot make use of the Authority of the first for the Rights that depend on the second; that according to the Temporal Laws he ought to possess those large Territories which his Predecessors have received from the Liberality of Temporal Princes, and particularly from that of our Kings; and that in short, he would consider upon a Truth, which a great Archbishop in *France* wrote to one of his Predecessors; that a Prelate that excommunicates a *Christian* contrary to the Rules and Rights of a Kingdom of the Earth, may, on such an Occasion, well lose the Power of binding and unbinding, which his Character gives him; but that he cannot deprive of eternal Life him, to whom he does this Injustice, if his Sins do not render him unworthy of the Mercy of God. Of which the said Attorney General has required of Us an Act. Done in the Court, in the Presence of the King's Council, on the 22d Day of *January*, in the Year 1688.

*Monseignor Sin. Not.*

*Printed at Paris by Francis Muquets, the King's and his Parliament's cheif Printer, Street le Harp, 1688. With His Majesty's Privilege.*



Numb. III. The Declaration of the  
Cleri Gallicani De Ecclesiastica Potestate concerning the Ecclesiasti-  
cal Power in the Year  
1682. 1682.

I. Beato Petro, ejusque successoribus Christi St. Peter, and his Suc-  
cessors Vicars of Christ,  
clerae rerum Spiritua- and to the Church her  
salutem pertinentium Self the Power of Spirit-  
tual things pertaining to  
non autem Civilium Eternal Life, but not of  
Civil and Temporal  
ac Temporalium a Deo Matters. For the Lord  
traditam Protestatem, said, My Kingdom is  
dicente Domino, Reg- not of this World. And  
num meum non est de hoc Mundo. Et iterum, again, Render unto Caesar  
Reddite quae sunt Cesa- the things that are Ca-  
ris Caesar, & quae sunt sar's, and unto God the  
Dei Deo, ac proinde things that are God's.  
stare Apostolicum illud, And therefore that of the  
Omnis anima Potestati- Apostle must stand, Let  
bus sublimioribus subdita every Soul be subject  
sit. Non est enim Po- to the Higher-powers,  
testas nisi à Deo. Quae for there is no Power  
autem sunt, à Deo ordi- but of God, the Powers  
nate sunt. Itaque qui that be are ordained of  
Potestati Resistit, Dei God; whosoever there-  
ordinationi Resistit. Re- fore Resisteth the Pow-  
ges ergo & Principes er, Resisteth the Or-  
in temporalibus nulli dinance of God. There-  
Ecclesiasticae Potestati fore Kings and Princes  
are not subject, in Tem-

Dei

Dei ordinatione subjici,  
neque Autoritate Clavi-  
vium Ecclesiæ directe  
vel indirecte Deponi,  
aut illorum subditos  
eximi a Fide, atque O-  
bedientia, ac præstito  
Fidelitatis Sacramento  
solvi posse, Eamque sen-  
tentiam Publicæ Tran-  
quillitati necessariam,  
nec minus Ecclesiæ  
quam Imperio utilem,  
ut verbo Dei, Patrum  
traditioni, & Sancto-  
rum Exemplis conso-  
nam omnino retinen-  
dam.

II. Sic autem inesse  
Apostolicæ sedis, ac Pe-  
tri successoribus Christi  
vicariis rerum Spiritu-  
alium plenam Potesta-  
tem, ut simul valeant  
atque immota confi-  
stant Sanctæ Oecume-  
nicæ synodi Constanti-  
ensis a sede Apostolica  
comprobata, ipsorum-  
que Romanorum Pon-  
tificum, ac totius Ec-  
clesiæ usu confirmata,

porals, to any Ecclesi-  
astical Power, by the Or-  
dinance of God, neither  
can they, by Authority of  
the Keys of the Church,  
Directly or Indirectly, be  
Depos'd, or their Subjects  
Absolv'd from their Faith  
and Obedience, and Oath  
of Allegiance which they  
have taken.

And this is to be firmly  
Retain'd, as Necessary to  
the Publick Peace, and not  
less Useful to the Church  
than to the State, as being  
Consonant to the Word of  
God, the Tradition of  
the Fathers, and Practice  
of the Saints.

II. But that the full  
Power of Spiritual things  
is so in the Apostolical  
See, and the Successors  
of Peter, the Vicars of  
Christ, that the Decrees  
of the Holy and Oecu-  
menical Council of Con-  
stance, concerning the Au-  
thority of General Coun-  
cils, which are contain'd  
in the 4th and 5th Ses-  
sions, Approved by the  
Apostolical See, and con-  
atque



atque ab Ecclesia Gallicana perpetua Religione custodita Decreta de Autoritate Conciliorum Generalium, quæ Sess. 4. & 5. continentur; nec probari a Gallicana Ecclesia, quæ eorum Decretorum, quasi Dubiæ sint Autoritatis, ac minus approbata, robur infringant; aut ad solum Schismatis tempus Concilii Dicta detorqueant.

III. Hinc Apostolicæ Potestatis usum Moderandum per Canones, Spiritu Dei Conditos, & totius Mundi Reverentia consecratos Valere etiam Regulas, Mores & Instituta a Regno & Ecclesia Gallicana recepta, Patrumque terminos manere Inconcussos; atque id pertinere ad Amplitudinem Apostolicæ sedis, ut Statuta & Consue-

firmed by the Use of the Popes of Rome themselves, and the whole Church, and kept with perpetual Veneration by the Gallican Church, shou'd likewise Remain of Force and Unshaken.

- Nor are they Approv'd by the Gallican Church, who wou'd Infringe the Strength of these Decrees, as if they were of Doubtful Authority, or less Authentick; or who wou'd Wrest the Words of the Council only to the time of Schism.

III. Hence the Use of the Apostolical Power is to be Moderated by the Canons, fram'd by the Spirit of God, and consecrated by the Veneration of the whole World. And likewise the Rules, Customs, and Institutions which have been Received by the Kingdom and Gallican Church are to be in Force, and the Bounds of our Fathers to Remain Unshaken: And that this

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tudines tantæ sedis, & Ecclesiarum Consensione firmatæ propriam stabilitatem obtineant.

*is for the Eminence of the Apostolical See, that the Statutes and Usage of so Great a See, and Established by the Consent of the Churches, shou'd obtain their Proper Stability.*

IV. In Fidei quoque Questionibus præcipuas summi Pontificis esse Partes, ejusque Decreta ad omnes & singulas Ecclesias pertinere, nec tamen Irreformabile esse Judicium, nisi Ecclesiæ Consensus accesserit.

*IV. The Pope likewise has the Chief Part in Questions concerning the Faith, and his Decrees have Respect to All and Singular Churches : But Nevertheless his Judgment is not Irreformable, except the Consent of the Church go along with it.*



**F I N I S.**